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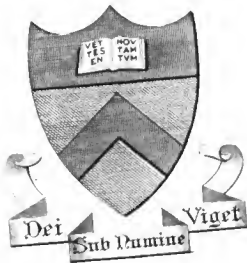
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**DESIDERII ERASMI
ROTERODAMI**

COLLOQUIA FAMILIARIA NONNULLA SELECTA:

OR,

SOME SELECT FAMILIAR COLLOQUIES

OF

D. ERASMUS, OF ROTTERDAM.

WITH

A LITERAL TRANSLATION.

BY MR. JOHN CLARKE, OF HULL.

A NEW EDITION,

In which many errors of former editions, both in the text and translation, have been corrected, and the Signs of Quantity, to assist the students in pronouncing, are annexed.

BY JAMES ROSS,

**PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN THE CITY OF
PHILADELPHIA.**

PHILADELPHIA:

**PRINTED AND SOLD BY LYDIA R. BAILEY,
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1818.

EASTERN DISTRICT OF PENNSYLVANIA, TO WIT :

***** BE IT REMEMBERED, That on on the twenty-
: SEAL. : fifth day of September, in the forty-third year of the
: : Independence of the United States of America, A. D.
***** 1818, JAMES ROSS, of the said District, hath deposited
in this office the Title of a Book, the right whereof he claims as
Proprietor, in the words following, TO WIT :

“Desiderii Erasmi Roterodami Colloquia Familiaria Nonnulla
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“Rotterdam. With a Literal Translation. By Mr. John Clarke, of
“Hull. A new edition, in which many errors of former editions,
“both in the text and translation, have been corrected, and the
“Signs of Quantity, to assist the students in pronouncing, are an-
“nexed. By James Ross, Professor of the Greek and Latin Lan-
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D. CALDWELL, *Clerk of the*
Eastern District of Pennsylvania.

TO STUDENTS

*Of the Latin and Greek languages throughout the
United States of North America—Greeting,*

IF you have read with due attention the *Select Century of Cordery's Colloquies* and *Æsop's Fables* fully from the beginning to the end; if you have been previously well instructed how to *pronounce, construe, and parse* these books; if you can write *Latin exercises* readily—then you can begin *Erasmus** with much pleasure and advantage; so that, having finished it, trusting to your own strength, with the help of your *Grammar and Dictionary*, you will

* *Desiderius Erasmus* was born at *Rotterdam*, in *Holland*, in the year 1465, of the Christian æra. Being nine years of age, he was sent to *Daventry*, where he made a very considerable progress in his studies. At the age of fourteen, having lost his parents, he was put under the tuition of guardians, who used him very ill; for they forced him, much against his inclination, to enter among the regular canons in the monastery of *Stetin*, near *Torgaw*.

Being afterwards invited by the archbishop of *Cambray*, who admired his bright parts, he went to *Paris*, and there devoted himself to the study of theology, residing in the College; but finding such a life too severe for his delicate constitution, having contracted an intimate acquaintance with an *English* gentleman, he gladly removed to *England*. There he lived for some time, happy in the friendship of *Sir Thomas More*.

Some time after, with the permission of his superiors, he took a journey into *Italy, Venice, and Turin*; where he took the degree of Doctor in Divinity. He was a perfect master of the Latin tongue; his *Colloquies*, which are numerous, are well adapted for the improvement of those who study them. He was accounted one of the greatest men that ever was in the Commonwealth of learning; and for his liberal sentiments became frequently obnoxious both to Catholics and Protestants. He died in the year 1536, at *Basil*, aged seventy years, eight months, and fifteen days.

L. S. - Cordery

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PREFACE.

be able (not being permitted to use *English* translations any farther than this book) to make a good translation of your own.

You will also, when the proper season arrives, be able to begin the study of the *Greek*, a language, without the knowledge of which, no student ever yet merited the name of *learned*—you will be able to begin it with a Grammar in *Latin*, which having learned, you will be able to understand that excellent and sublime language in all its beauty and variety—the books of which are mostly accompanied with a Latin interpretation of the original, and the meaning is ascertained by the *notes* and *scholiums* of learned commentators, written also in Latin; but if you begin the study of Greek prematurely, that is, not having sufficiently learned Latin, you will, most likely, neither understanding the one language nor the other, derive little or no advantage from either.

That this age is but sparingly devoted to the pursuits of classical learning, is too evident in our country. We would rather study those parts of learning, which eventually promote the short-lived pleasures and interests of the present state, than acquire the knowledge of the Greek and Latin languages, which tends so much to improve and exalt the mind.

But, beloved students, I would hope better things of you; neither will my hopes be disappointed, if you apply yourselves earnestly to the study of true learning, being well assured that nothing is gained by a superficial progress—that *ten* lines of any book, carefully *gone over*, and perfectly understood, are of more use than a hundred, superficially *gone over*; but which are imperfectly understood.

JAMES ROSS.

DESIDERII ERASMI COLLOQUIA SELECTA.

☞ No scholar, who does not attend to these marks, can pronounce Latin well.

This mark [˘] denotes that the syllable is *long*.

This mark [˘] denotes that the syllable is *short*.

I. NAUFRAGIUM.

The Shipwreck.

A. NARRAS *hōr-rēndā*, est *istūc* *navīgāre*? *Dēus* *prohibēāt* *ne* *quīd-quam* *tāle* *vēniāt* *ūnquām* *In* *mētēm*.

B. Imo *quōd* *mēmō-rāvi* *hactenus*, est *mērus* *lūsus* *frā* *hīs*, *quæ* *nunc* *audīēs*.

A. Audīvī *plūs* *sātīs* *mālōrūm*. *Inhōrrēscō*, *tē* *mēmōrāntē*, *quāsi* *ipsē* *intērsīm* *pērīcūlō*.

B. Imo, *acti* *lābōrēs* *sunt* *jucundī* *mihī*. *Eā* *noctē* *quīddām* *accidit* *quōd*, *ex* *magnā* *partē*, *dēmit* *spēm* *sālūtis* *nau-clērō*.

A. *Quīd* *obsēcro*?

B. *Erāt* *sūblūstrīs* *nox*, *ēt* *quīdām* *ē* *nautīs* *stābāt* *in* *galēā*; (*nam* *sic* *vōcānt*, *ophīnōr*) *cīrcūm-spēctans*, *sī* *vidērēt* *quām* *tērrām*. *Quēdām* *sphæ-ra* *ignēa* *cœpīt* *adīstērē*

YOU are telling *dreadful* things, is *that* sailing? God forbid *that* any *such* thing should come *ever* into my mind.

Nay, *what* I have related *hitherto*, is *mere* play, in *com-parison* of these things which at this time *you* will hear.

I have heard *more* than enough of *misfortunes*. I tremble, *whilst* *you* are relating, as if I *myself* were present in the danger.

Nay, *fast* labours are pleasant to me. That *night* something *happened*, which, *in* a great measure, took away the hope of safety from the captain.

What I pray?

It was a moon shine night, and one of the sailors was standing on the round top; (for so they call it, I think) looking about if he could see any land. A certain globe of fire began to stand by him; that is a very

huic; id est tristissimum ostentum nautis, si quando ignis est solitarius, felix cum gemini. Vetusitas credidit hos esse Castorem et Pollucem.

A. Quid (est) illis cum nautis, quorum aliter fuit eques, aliter pugil?

B. Sic visum est poetis. Nauclerus, qui assidebat clavo, inquit, socius, (nam nautae compellant se mutuo eo nomine) videntur quod sodalitium claudat tibi latus? Video, respondit illi, et precor ut sit felix. Mox igneus globus delapsus per funes, devolvit se usque ad nauclerum.

A. Num illi exanimatus est metu?

B. Nautae assueverunt monstris. Commoratus ibi paulisper, volvit se per margines totius navis, inde delapsus per medios foros evanuit. Sub meridiem tempestas cepit incrudescere magis ac magis. Vidistine Alpes unquam?

A. Vidi.

B. Illi montes sunt verruca, si conferantur ad undas maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamur ire recta in tartara, terra dehiscens.

Tibi for tuum. Assuevere, are used. See Caution 1.

sad sign to the sailors, if at any time the fire is but one, a happy sign when there are two. Antiquity believed that these were Castor and Pollux.

What have they to do with sailors, of whom one was a horseman, the other a boxer?

So it seemed good to the poets. The captain, who was sitting at the helm, says, comrade, (for sailors call one another by that name) do you see what company covers your side? I see, answered he, and I wish that it may be lucky. By and by the globe of fire sliding down along the ropes, rolls itself even to the captain.

Was he killed with fear?

Sailors are used to strange sights. Having stayed there a little while, it rolled itself along the edges of the whole ship, after that sliding down through the middle of the deck, it vanished away. About noon the storm began to rage more and more. Have you seen the Alps ever?

I have seen them.

Those mountains are mole-hills, if they be compared to the waves of the sea. As oft as we were lifted up on high, we might have touched the moon with our finger. As oft as we were let down, we seemed to be going directly into hell, the earth gaping.

A. O insānōs ! quī crēdūnt sē mārī.

B. Nautīs luctāntībūs frustrā cūm tempēstāte, tandem nauclērus, iōtūs pallens, addīit nōs.

A. Is pallōr præsāgī: alīquōd magnum mālum.

B. Amīci, inquīt, dē-sīi esse dōmīnus meae navis ; vēntī vīcere ; rēlī-quūm est ūt collōcēmūs nostram spēm in Dēo ; et quīsqūe p̄arēt, sē ad ex-trēmā.

A. O conciōnēm vērē Scythīcam !

B. Autem in prīmīs, inquīt, nāvīs est exōnēr-āndā, sic nēcēssītās, dū-rum tēlum jūbēt : Præstat consūlère vītæ, dispēdiō rērum, quam interīre sī-mul cum rēbus. Vērītās persuāsīt : plurīmā vāsa plēna preciōsis mercībūs prōjēcta sunt in mārē.

A. Hoc ērāt vērē fa-cēre jactūram.

B. Quīdam Itālus, adērat, quī ēgērāt lēgā-tum apūd rēgēm Scotiæ, huic ērāt scrīnium plē-num argētēis vāsīs, an-nūlīs, pānnō, ac serīcīs vestīmēntīs.

A. Nōlēbāt īs decī-dere cūm mārī ?

B. Non. sēd cūpīebāt aut pērīre cum suīs amīcis opībūs, aut servārī sīmūl cum illīs ; itāque rēfrā-gābātūr.

O mad people ! who trust themselves to the sea.

The sailors struggling in vain with the tempest, at length the captain, all pale, came to us.

That paleness presages some great evil.

Friends, says he, I have ceased to be the master of my ship ; the winds have conquered me, it remains that we should place our hope in God ; and that every one may prepare himself for extremities.

O speech truly Scythian !

But first, says he, the ship is to be unloaded ; so necessity, a hard weapon, commands : It is better to save life, with the loss of goods, than to perish along with our goods. The truth persuaded us : very many vessels full of precious wares were thrown into the sea.

This was truly to suffer loss.

A certain Italian was there, who had been ambassador with the king of Scotland ; he had a box full of silver vessels, rings, cloth, and silk garments.

Would he not compound with the sea ?

No, but he desired either to perish with his beloved wealth, or to be saved along with it ; therefore he refused.

A. Quīd dixit nauciē-rūs ?

B. Licērēt tibi *per* nōs, inquit ille, pērire solum cum tuis ; sed non æquum est, ut nōs omnēs periclītēmur causa tui scrīnii, *alioqui* dābimus tē prācipitem in mārē unā cum scrīniō.

A. Orātiōnem vērē nauticā !

B. Sic *Itālus* quōquē fēcīt jactūram ; *prēcāns* multa mālā sūpēris et infēris, quod crēdidisset suā vitā tam barbāro ēlēmēnto ; paulo post venti facti nīhilo mītiōres nostris mūnēribus, rūpēre funes, *dīajēcēre* vela.

A. O calamitātem !

B. Ibi rursūs nauta *ādīt* nōs.

A. Conciōnātūrūs ?

B. Salūtat. *Amīci*, inquit, *tempūs* hortātur ut unūquisque commēndet sē Dēō, ac *prēpārēt* sē mortī. Rōgātus à quibūsdam non impērītis nauticæ rei, ad quot hōras *cnēdēret* sē pōsse tuērī nāvem, nēgāvit se posse pollicēri quīdquam, sed non pōsse ūltrā trēs hōras.

A. Hæc concīo ērāt etiam dūrior *prīōre*.

B. Ubi locūtūs est hæc, jūbēt omnēs funēs incīdi, ac mālūm incīdi serrā, usque ad thēcam, cū insēritur, ac dēvōl-

What said the captain ?

You might for us, says he, perish alone with your things ; but it is not fit that we all should be endangered for the sake of your box, otherwise we will throw you headlong into the sea, along with your box.

A speech truly like a sailor !

So the Italian also suffered loss ; wishing many evil things to these above and below, that he had trusted his life to so barbarous an element : A little after the winds made nothing milder by our presents, broke the ropes, tore to pieces the sails.

O calamity !

There again the sailor comes to us.

To make ANOTHER speech?

He salutes us. Friends, says he, the time exhorts, that every one may commend himself to God, and prepare himself for death. Being asked by some not unskilled in the sailing business, for how many hours he believed he could maintain the ship, he denied that he could promise any thing, but that he could not above three hours.

This speech was even harder than the former.

When he had said this, he orders all the ropes to be cut, and the mast to be cut with a saw, close by the case, into which it is put, and to be

X

vi sîmul cum gntēnnīs in
măre.

A. Cur (jussit) hoc?

B. Quăa velo sublā-
to aut lacero erat ōnēri,
non ūsūi; tōta spēs erat
in clāvō.

A. Quid intērea vec-
tōrēs?

B. Ibī vīdīssēs mīse-
ram faciēm rērum. Nau-
tā, cānēntes salvē! regī-
na, implōrābant virgīnem
matrem, appellāntēs eam
stēllam mārīs, rēgīnam
cālī, dōmīnam mundi,
portum sālūtīs ac blan-
diēntes illi multīs āliīs
titulis, quōs sacrae lītērae
nūsqūam tribūunt illi.

A. Quid (est) illi cum
mārī, quae nunquā navē-
gavit, opīnor?

B. Vēnūs ōlim age-
bat cūram nautārum, quā
crēdēbātur nāta ex mārī;
quōnīam eā desiit cūrāre,
virgo māter est suffecta
huic matri, non virgīni.

A. Lūdis.

B. Nōnnulli prōcūm-
bēntēs in tabūlas adorā-
bant mārē, effundētēs
quicquid olēi erat (illis)
in undas, blandiēntes illi
non aliūter quam solēmus
irātō principi.

A. Quid aiēbant?

B. O clēmētissī-
mum mārē! O gēnērō-
sissimum mārē! O for-

tumbled along with the sail
yards into the sea.

Why this?

Because the sail being tak-
en away or torn, it was a bur-
den, not a use; all our hope
was in the helm.

What in the mean time did
the passengers?

There you might have seen
a miserable face of things. The
sailors, singing hail! O Queen,
were imploring the Virgin Mo-
ther, calling her the star of
the sea, the queen of heaven,
the lady of the world, the har-
bour of safety, and flattering
her with many other titles,
which the holy scriptures no
where attribute to her.

What has she to do with
the sea, who never sailed, I
think?

Venus formerly took care
of the sailors, because she was
believed to have been born of
the sea; since she has ceased to
take care of it, the virgin mo-
ther has been substituted for
this mother, not for the virgin.

You are bantering.

Some falling down upon
planks, worshiped the sea, pour-
ing whatever oil THEY HAD into
the waves, flattering it no other-
wise than we use to do an an-
gry prince?

What did they say?

O most merciful sea!
O most noble sea! O
most rich sea! be calm,

X

mōsīssīmūm mǎre! mī-
tēscē, sērvā. Occīnēbant
mūltā hujūscēmōdi surdo
māri.

A. Rīdīcūla sūp̄stī-
tīo! Quid alii?

B. Quīdam nīhīl āli-
ūd quam vōmēbant; plerū-
que nuncūpābant vōtā.
Adērat quīdam Anglus,
qui prōmittēbat aurēos
montes virgīni Walsinga-
mīcæ, si attīgisset terram
vīvus. Alii prōmittēbant
multa ligno crucis, quod
essēt in tāli lōcō; alii rur-
sus quod esset in tāli lōcō.
Idēm factum est de vir-
gīnē Mariā, quæ regnāt
in multis lōcīs, et pūtant
vōtum irritum, nīsi exprī-
mās lōcūm.

A. Rīdīcūlum! quā-
si dīvi non hābēt in
calis.

B. Erānt qui prōmīt-
tērent sē fore Carthusiā-
nos. Erāt ūnus qui pol-
licērētur sē adītūrum Ja-
cōbūm, qui hābitat Com-
pōstella, nūdīs pēdībūs et
cāpīte, corpore tantum tēc-
tō ferrēā lorīcā, ad hēc
ēmēdicāto cibō.

A. Nēmo mēmīnt
Chrīstōphōri?

B. Audīvi ūnūm
non sīnē rīsu, qui, clā-
rā vōcē, ne non exaudī-
rētur, pollicērētur Chrī-
stōphōrō, qui est Lutetiæ,
in summō templo, mons
vērīus quam stātūā cerē-

save us. They sung many
things of this kind to the deaf
sea.

Ridiculous superstition!
what did others?

Some did nothing else than
vomit; the most put up vows.
There was there a certain Eng-
lishman, who promised golden
mountains to the maid of Wal-
singham, if he touched land
alive. Some promised many
things to the wood of the cross,
which was in such a place;
others again to that which was
in such a place. The same
was done as to the virgin Mary,
who reigns in many places, and
they think the vow is to no pur-
pose, unless you express the
place.

Ridiculous! as if the
saints do not dwell in the hea-
vens.

There were some who pro-
mised that they would be Car-
thusians. There was one who
promised that he would go to
James, who dwells at Compo-
stella, with bare feet and head,
his body only covered with an
iron coat of mail, besides this
begging his meat.

Did nobody mention Chris-
topher?

I heard one not without
smiling, who, with a clear
voice, lest he should not be heard,
promised Christopher, who is
at Paris, on the top of a church,
a mountain more truly than a
statue, a wax candle, as big

um tantum quantum esset ipse. Cum vociferans hac quantum poterat, incalceret identidem; qui forte astabat proximus, notus illi, tetigit eum cubito, ac submonuit, vide quid pollicearis, etiam si facias auctionem omnium tuarum rerum, non fueris solvendo. Tum ille inquit voce jam pressiore, videlicet, ne Christophorus exaudiret, Tace, fatue; an credis me loqui ex animo? Si semel contigero terram non daturus sum ei sebaccam candellam.

A. O crassum ingenium! suspicor (eum) fuisse Batavum.

B. Non, sed erat Zeelandus.

A. Miror Paulum Apostolum ventisse nulli in mentem, qui navigavit ipse olim, et, nave fracta, desiliit in terram, nam is, haud ignarus mali, didicit succurrere miseris.

B. Erat nulla mentio Pauli.

A. Precabantur interim?

B. Certatim. Alius canebat, salve! regina; alius, credo in Deum. Erant qui habebant quasdam peculiarem preculas non dissimiles magicis, adversus pericula.

as he was himself. When bawling out this as loud as he could, he enforced it now and then; he who by chance, stood next, known to him, touched him with his elbow, and advised him, have a care what you promise, for though you make an auction of all your goods, you will not be able to pay. Then he says, with a voice now lower, that is, lest Christopher should hear, hold your tongue, you fool; do you think I speak from my heart? If once I shall have touched land, I will not give him a tallow candle.

O gross wit! I suspect he was a Dutchman.

No, but he was a Zealander.

I wonder that Paul the Apostle came into nobody's mind, who sailed himself formerly, and, the ship being wrecked, leaped out upon land; for he, not ignorant of misfortune, learned to succour the miserable.

There was no mention of Paul.

Did they pray in the mean time?

Earnestly. One sung, hail! O queen; another, I believe in God. There were some who had certain peculiar prayers, not unlike magic prayers, against dangers.

A. Ut religiōsōs afflictio facit! Sēcundīs rēbus, nec Deus nec dīvus vēnit in mentem: Quid tu intērēā! nuncūpābas vōtā nulli dīvōrum?

B. Nēquāquam.

A. Cur itā?

B. Quia non faciscōr cum dīvīs. Nam quid est aliud quam contrāctūs juxta formulam. Do, si faciās, aut faciām si faciās. Dābo cerēum, si ēnātēm; ībo Rōmām, si servēs.

A. At implōrābās præsidiū alicujus dīvi?

B. Nē id quidēm.

A. Quamōbrēm?

B. Quā calum est spātiosum. Si commendāro mēam salūtem cui dīvō, pūtā Sāctō Petrō, qui fortāssē audiet prīmus, quōd āstēt ostiō; priūsqām illē convēniāt Dēum, priūsqām expōnat causam, ēgo jam pēriēro.

A. Quid faciēbas īgitūr?

B. Adībām rectā patrēm īpsūm, dīcēns. Nōstēr pātēr, qui ēs in cōlīs. Nēmo dīvōrūm audiet citiūs illō, aut dōnāt libentius quōd pētītūr.

A. Sēd intērēā non consciētiā reclāmābāt tibi? non vērēbāris appēllāre eūm patrēm, quē

How religious affliction makes us! In prosperity, neither God nor saint comes into our mind: What did you in the mean time? Did you make vows to none of the saints?

Not at all.

Why so?

Because I do not bargain with the saints. For what is it else than a contract according to form. I give, if you would do, or I will do, if you would do. I will give you a wax candle if I swim out; I will go to Rome, if you would save me.

But you implored the protection of some saint?

Not even that.

Why?

Because heaven is spacious. If I recommend my safety to any saint, suppose to saint Peter, who perhaps will hear me first, because he stands at the door: before he goes to God, before he declares my case, I shall be immediately ruined.

What did you do then?

I went directly to the Father himself, saying, Our Father, who art in heaven. None of the saints hears sooner than he, or gives more willingly what is asked.

But in the mean time, did not conscience cry out against you? Were you not afraid to call him Father, whom

offēderas tōt scēlērībus?

you had offended by so many crimes?

B. Ut dīcām ingē-
nūē, consciētiā dētērrē-
bāt nōnnhīl; sēd mox rē-
cīpīebām ānīmū, cōgī-
tans itā mēcūm; est nūl-
lūs pāter tam irātus filiō,
quīn si vīdēat eum pērī-
clītāntem in torrēnte aut
lācū, ējēciat ārrēptum cā-
pīllīs in rīpam. Intēr ōm-
nēs nullus āgēbat sē tran-
quillūs quām quādam mū-
lier, cui ērat infāntūlus in
sīnū, quē lactābat.

A. Quīd illā?

B. Sōlā nēc vōcīfēra-
bātur, nēc flēbāt, nēc pol-
līcītābātūr; tantūm com-
plexā puēllum, prēcābā-
tūr tācītē. Intēreā dum
nāvis illīdērētūr vādō sūb-
tēde, nauclērus, mētūēns
nē tōtā sōlvērētūr, cīnxīt
ēām rudēntībus ā prōrā et
ā pūpī.

A. O mīserā præsī-
dīa!

B. Intērīm sēnēx sa-
crīfīcus, sēxagīnta annōs
nātus, nōmēn ērāt Adā-
mūs, exōrītūr: Is, ābjēc-
tīs vētībūs usquē ad indū-
sīum, ābjēctīs etiām ōcrēis
ēt cālcēis, jussīt, ut ōm-
nēs pārrārēmūs nōsītēdem
ād nātāndūm. Atquē itā
stans in mēdiō nāvis con-
cīōnātūs est nōbis ex
Gersōne quinquē vērītā-
tēs dē utīlītātē confītēndī;
hortātūs ōmnēs ut quis-

That I may speak ingenu-
ously, MY conscience did terrify
ME somewhat; but by and by I
recovered MY courage, think-
ing thus within myself: There
is no father so angry with a
son, but if he sees him in danger
in a torrent, or lake, he would
throw him out, taken by the hair
upon the bank. Among all
none behaved himself more qui-
etly than a certain woman, who
had a little child in her bosom,
which she was suckling.

What did she?

She alone neither bawled,
nor wept, nor promised: Only
embracing her little child, she
prayed silently. In the mean
time, whilst the ship was dash-
ing against the bottom now and
then, the captain, fearing lest
it should be all broken, begirt it
with cables at the fore deck and
at the stern.

O miserable helps!

In the mean time an
aged priest, sixty years old,
whose name was Adam, starts
up. He, having cast off his
clothes even to his shirt, having
cast off likewise his leather
stockings and shoes, ordered
that we all should prepare our-
selves likewise for swimming.
And so standing in the middle
of the ship, he preached to us
out of Gerson the five truths
concerning the usefulness of
confessing; exhorting us all,

B

quē pręparārēt sē et vītę
et mortis. Adērāt et qui-
dām Dōmīnīcānūs. Qui
vōlēbant confēssi sunt his.

A. Quid tu ?

B. Ego vīdens om-
nīā plēna tūmūltūs, con-
fēssūs sūm tācītē Deō,
dāmnāns āphūd ēēm mē-
ām injūstītiām et implō-
rans ējus mīserīcōrdīam.

A. Quo mīgrātūrūs,
sī pērīssēs sic ?

B. Cōmmītēbām
hoc Deo jūdīci. Nam
nēquē vōlēbām essē
jūdex mēi īpsīus : tā-
mēn quēdam bōnā
spēs intērim hābēbat
mēum ānīmum. Dum
hęc āgūntur, nauta rē-
dīt ad nos lachrymā-
būndus. Quisquē pā-
rēt sē, inquīt, nam na-
vis non ērīt usui nōbīs
ad quartam partem hōrę.
Nam jam convulsā alīquōt
lōcīs haurīēbat mare. Pau-
lo pōst, nauta rēnūnciābāt
nōbīs, sē vīdēre prōcul
sacram turrim, adhortans
ut implōrārēmus auxīlium
dīvi quisquis esset prę-
sēs ējus templi. Omnēs
prōcūmbunt, et ōrant ignō-
tum dīvum.

A. Si compēllāssētīs
nōmīnē, fōrtīusēs audīs-
sēt.

that every one should prepare
himself both for life and death.
There was present also a certain
Dominican priest. THEY who
chose confessed to these.

What did you ?

I seeing all PLACES full of
tumult, confessed silently to
God, condemning before him
my unrighteousness, and im-
ploring his mercy.

Whither would you have
gone if you had died so ?

I left this to God my
judge. For neither would I
be the judge of myself: yet
some good hopes in the mean
time possessed my mind.
Whilst these things are do-
ing, the sailor returns to us
weeping. Let every one pre-
pare himself, says he; for the
ship will not be of use to us
after a fourth part of an hour.
For now being broke in several
places, it was letting in the sea.
A little after the sailor again
informed us, that he saw far
off a sacred steeple, advising
that we should implore the
assistance of the saint, who-
soever might be the president
of that church. All fall down,
and pray to the unknown
saint.

If you had spoken to him
by his name, perhaps he would
have heard you.

✕

B. Erat ignotum. Intērim nauclērus dīrigit navem jam lacēram jam combibēntem undas undīque, ac plānē dilapsūram ni fuisset succincta rudentibus.

A. Dūrā conditio rerum.

B. Provecti sumus eo, ut incolę ejus loci prospicerent nos periclitantes; ac pręcurrētes cātervātīm in extrēmum litus, togis sublatis, ac galēris impositis in lancēas, invitābant ad essē; ac, brachiis jactatis in cælum, significābant se deplo-rare nostram fortunam.

A. Expēcto quid eveniret.

B. Jam mārē occupāverāt totā nāvīm, ut futuri essemus nihilo tutiores in nāvi quam in mări.

A. Hic confugientem erāt ad sacrām anchorām.

B. Imō ad miserām. Nautę exōnerānt scāphām aquā, ac demittunt in mārē. Omnēs cōnantur conjicere se in hanc, navis reclāmāntibus magnō tumultu, scāpham non esse cāpacem tantę multitudinis; quisque arripēret sibi quod possēt ac nātaret. Res non patēbatur lentę consilia, alius

It was unknown. In the mean time the captain steers the ship, now shattered, now drinking the waves on all sides, and plainly ready to fall in pieces, had it not been girt with cables.

A hard condition of affairs.

We were carried forward so far, that the inhabitants of that place saw us in danger; and running out in companies to the edge of the shore, with their coats lifted up, and hats put upon lances, invited us to them; and, with their arms waved towards heaven, signified that they lamented our condition.

I wait to know what happened.

Now the sea had seized the whole ship, so that we were likely to be no safer in the ship than in the sea.

Here you were obliged to fly to the holy anchor.

Nay, to the miserable one. The sailors empty the boat of the water, and let it down into the sea. All attempt to throw themselves into it, the sailors remonstrating with great tumult, crying, that the boat was not able to contain so great a number; that every one should take to himself what he could, and swim. The thing did not admit slow

arripit *rēmam*, *āliūs cōn-
tūm*, *āliūs alveum*, *āliūs
situlam*, *alius tabulam*: ac
*quisquē nītēntēs suō prae-
sidio*, committunt *sē fluc-
tibus*.

A. Quid *intērim ac-
cidit illi muliērculæ*, *quæ
sōlā non ējūiābāt*?

B. Illa *peruēnit primā
omnium ad littūs*.

A. Qui *pōtuit*?

B. Impōsuerāmus
eam rēpandæ tabulæ; et
alligauerāmus sic, ut non
possēt *facilē dēcidere*;
dēdimus illi tabellam in
mānūm, *quā uteretur vīcē
rēmī*; ac *prēcāntēs bēnē*,
expōsūimus in fluctūs,
prōtūdēntēs conitō ut *ab-
essēt ā nāvi undē erāt pē-
rīculum*; *illā tēnēns in-
fantulūm levā rēmīgābāt
dextrā*.

A. O *vīrāgīnēm*!

B. Dum *jam nīhil
sūperessēt quīdā avulsit
lignēam statūam virgīnis
mātris jam putrem*, atque
*excavatam ā soricibus et
complexūs eam cōepit nā-
tāre*.

A. *Pērvēnit scapha
incōlūmis*?

B. Nulli *pērvēre pri-
ūs*.

A. Quo *mālō fātō id
factū est*?

B. Priusquā *possēt
liberārē sē ā magnā navī*,
*subversā est illius vacillā-
tiōnē*.

counsels; one takes an oar;
another a boat-hook, another a
sink, another a board; and
every one resting upon his se-
curity, commits himself to the
waves.

What in the mean time hap-
pened to that poor woman, who
alone did not cry out?

She came first of all to the
shore.

How could she?

We had placed her upon a
bent board, and had tied her so,
that she could not easily fall off;
we gave her a paddle in her hand,
which she might use instead of
an oar, and wishing her well,
we placed her upon the waves,
thrusting HER forward with a
pole, that she might be at a dis-
tance from the ship, from whence
there was danger: She holding
her little child with HER left
hand, rowed with HER right.

O manly woman!

When now nothing re-
mained, one pulled down a
wooden image of the virgin mo-
ther, now rotten, and hollowed
by the rats, and embracing it,
began to swim.

Did the boat arrive safe?

None were lost sooner.

By what bad fate happened
that?

Before it could extricate
itself from the large ship, it
was overset by its unsteadiness.

X

O malé factum! *quid tam?*

B. Ego, dum consulo aliis, penē perieram.

A. Quo pacto?

B. Quia nihil supererat aptum natationi.

A. Ihic suberā fuissent usui.

B. In eo articulo rerum, maluissēm vile suber, quam aurum candēlabrum. Tandem venit in mentem, circumspicienti, de imā partē mali; quoniam non poteram eximere eam solus, adscisco socium: ambo innixi huic committimus nos marī, sic ut ego tenerem dextrum cornu, ille laevum. Dum jactamur sic, illē sacrificus nauticus concionator injecit se medium in nostros humeros: autem erat ingenti corpore. Exclamamus, quis illē tertius? Is perdet nos omnes; illē contrā inquit placide, sitis bono animo, est sat spatii, Deus aderit nobis.

A. Cur ille cepit esse natator tam sero?

B. Imo, erat futurus cum Dominicanō in scaphā; nam omnes deferēbant hoc hōnoris illi; sed quāquā confessi erant invicem in navi, tamen obliti nescio quid circum-

O unfortunately managed! *what then?*

I, whilst I am looking to others, had almost perished MYSELF.

After what manner?

Because nothing remained FOR ME fit for swimming.

There corks would have been of use TO YOU.

In that juncture of affairs, I would rather have had some cheap cork than a golden candlestick. At last it came into my mind, as I was looking round, about the lowest part of the mast; because I could not get it out alone, I take a companion: We both leaning upon it, commit ourselves to the sea, so that I held the right end, he held the left. Whilst we are tossed about thus, that priest, the sea chaplain, threw himself in the middle upon our shoulders. And he was A MAN of a large body. We cry out, Who is that third PERSON? He will ruin us all: He, on the other hand, says mildly, Be of good courage, there is room enough, God will be with us.

Why did he begin to be a swimmer so late?

Nay, he was to be with the Dominican in the boat; for all paid this deference to him; but though they had confessed to one another in the ship, yet having forgotten I do not know what

B 2

X

stāngiārum, *conflētur* rūsūs in *ōrā* nāvīs, *et* al-
tēr *impōnit* mǎnūm altēri; *intērim* scāpha pērīit; *nam*
Adāmus *narrāvit* hāc mē-
hi.

A. Quīd *actum* est de
Dōmīnicāno?

B. Is, *ut* idem *nar-
rābat*, *implōrātā* ōpē dī-
vōrum, *objectis* vestībūs,
commisit se nūdum nātā-
tioni.

A. Quōs dīvōs invō-
cābāt?

B. Dōmīnicum, Thō-
mam, Vīncēntiūm; *sēd*
confidēbat *imprīmīs* Ca-
tharīnæ Senensī.

A. Chrīstus non vē-
niēbat illi in mentem?

B. Itā *sacrīficus* nār-
rābāt.

A. Enatāsset mēlīus,
si non abjēcīasset sācram
cucūllam; eā *depositā*, quī
pōtuit Catharīna Senensis
agnoscere eum? *Sed pēr-
gē* narrāre dē tē.

B. Dum *volvērēmūr*
adhūc *juxtā* nāvīm *vol-
vēntem* se hūc atque illuc
arbītrīō *fluctūum* *clavus*
frangēbat *femur* ejus, qui
tēnēbat *lævum* cornu: sic
ille *rēvulsus* est. *Sacrīfi-
cus* *prēcātus* illi *ætērnā*
*rēquē*m, *succēssit* in lōcum
illius, *adhōrtans* mē, *ūt*
tuērōr meum cornu *magnō*
ānīmō, ac *mōvērēm* *pēdēs*
strēnue. *Intērim* *potābā-
mus* multum *salsæ* aquæ.

circumstances, *they* *confess*
again *upon* the edge of the ship;
and the one *lays* his hand *upon*
the other; in the mean time the
boat is lost; for Adam *told*
these things to me.

What *became* of the Do-
minican?

He, *as* the same *told* me,
having *implored* the *help* of the
saints, *after* *casting* off his
clothes, *committed* himself *na-
ked* to swimming.

What *saints* did he in-
voke?

Dominick, Thomas, Vin-
cent; *but* he *trusted chiefly* to
Catharine of Sens.

Did not Christ come *into*
his mind?

So the *priest* *told* me.

He would have swam *out*
better, if he had not *thrown* off
his holy *cawl*; that *being* *put*
off, how could Catharine of Sens
know him? But go on to tell
about yourself.

While *we* *were* *rolled*
as yet *nigh* the ship *roll-
ing* itself *hither* and *thi-
ther*, at the pleasure of the
waves, the helm *broke* the
thigh of him who *held* the left
end. So he was *knocked*
off. The *priest* *having* *wish-
ed* him *eternal* rest, *succeeded*
to his place, *advising* me, that
I should take care of my end
with great courage, and move
my feet *with* activity. In the
mean time *we* *drank* much

Neptūnūs tempērāverat *nōbis* non tantum salsum balneum, sed etiam salsam pōtiōnem; quanquam sacrificus monstrābat rēmedium ei rei.

A. Quīd obsēcro?

B. Quōtīēs unda occurreret *nōbis*, ille opposu-
it occipitium ore clauso.

A. Narrās mīhi strē-
nūm sēnēm.

B. Ubi nātāntēs sic aliquāmdū, prōmōvissē-
mūs jam nōnnihīl, sacrificus quōniam erat mīræ
procērītātis inquit, es
bōnō animō; sentio vā-
dūm. Ego non ausūs
spērārē tantūm fēlīcītātis,
inquam, absūmus longius
à littōre, quam ut vādūm
sit spērāndūm. Imo, in-
quit, sentio tērrām pēdī-
būs: est, inquām, fortās-
sē aliquod ē scrīnīis, quod
māre, dēvōlvit huc: Imo,
inquit, sentio plānē tē-
rām scalptu digītōrum.
Cum nātāssēmus adhūc
aliquāmdū, ac sentīret
vādūm rūrsūs, tu fāc, in-
quit, quōd vidētur tibi op-
timum fāctū: ego cēdo
tibi totū mālū, et crē-
do mē vādō, sīmūlquē ex-
pēctātō dēcēssu flūctūm,
sēcūtus est pēdībūs quan-
to cursu pōtuit. Rūrsūs
undīs accēdēntībūs com-
plexūs utrūmque gēnū
utrāque mānū, obnītēbā-
tūr fluctū occūltāns sēsē

salt water. Neptune had mixed
for us not only a salt bath, but
also a salt drink, though the
priest shewed a remedy for that
thing.

What, I pray?

As oft as a wave met us,
he opposed TO IT the backside of
his head with his mouth shut.

You tell me THAT HE WAS
a stout old man.

When swimming thus
for some time, we had ad-
vanced now somewhat, the
priest, because he was a man
of wonderful tallness, says, be
of good courage, I feel the bot-
tom. I, not having dared to
hope for so much happiness,
say, we are farther from the
shore; than that the bot-
tom is to be expected. Nay,
says he, I feel the earth with
my feet. It is, say I, per-
haps some of the boxes, which
the sea has tumbled hither:
nay, says he, I feel plainly the
earth with the scratching of my
toes. When we had been swim-
ming as yet for some time, and
he felt the bottom again, do
you, saith he, what seems to
you best to be done: I give you
the whole mast, and trust my-
self to the bottom, and at the
same time having waited for
the ebbing of the waves, he fol-
lows on his feet with as much
swiftness as he could. Again
the waves coming TO HIM, em-
bracing both knees with both his
hands, he opposed the wave,

sūb ūndīs, quēmādmōdum mergi et anātes solēnt; rursus fluctu abeūnte, prōmīcābat et currēbat. Ego vidēns hoc succēdere illi sum imitātus. Stābant in arēna, qui fulciēbant sē adversus impētum undātum, praelongīs hastilibus porrēctis intēr sē, robūsti viri, et assuēti fluctibus, sic ut ultīmus porrigeret hastam adnātānti; ēā contactā, omnibus rēcipiētibūs sē ad littūs, pētrāhēbātur tūtō in siccām. Aliquōt servāti sunt hāc opē.

A. Quōt?

B. Sēptēm. Vērūm dūo ex his solūti sunt tēpore, admōti igni.

A. Quōt erātis in nāvi?

B. Quīnquagīnta octo.

A. O sævum matrē! sāltem fuissēt contentūm decīmīs, quæ sufficiunt sacerdotibus; reddidit tam paucos ex tanto nūmērō?

B. Ibi experti sūmus incredibīlem humanitātem gentis, supphēditāntis nobis omnia mirāalacritāte, hospitium, ignem, cibūm vestēs, viaticūm.

A. Quæ gens erāt?

B. Hollandicā.

A. Nihil humanius istā, cum tamēn cīvērā sēferis nationibūs. Non rēpētēs Neptūnum posthāc, opinor.

hiding himself under the water, as sea gulls and ducks use to do; again the wave going back, he sprang out and ran. I seeing this succeed with him, imitated it. There stood some on the sand, who propped themselves against the force of the waves, with long poles stretched between them, strong men, and used to the waves, so that the last held a pole to him who swam towards him; that being touched, all betaking themselves to the shore, he was drawn safely on dry ground. Some were saved by this means.

How many?

Seven. But two of these fainted away with the heat, set by the fire.

How many were you in the ship?

Fifty eight.

O cruel sea! at least it might have been content with the tythes, which suffice the priests; did it return so few out of so great a number?

There we experienced the incredible humanity of the nation, furnishing us all things with wonderful cheerfulness, lodging, fire, meat, clothes, provisions for our way home.

What nation was it?

The Hollandish.

There is none more civil than that, though notwithstanding it is surrounded with savage nations. You will not go again to sea hereafter, I think.

†

B. Non, *nisi* Dēus No, *except* God *take away*
ādīmāt sānam mentēm my right mind *from me.*
mīhī.

A. Et *ēgo* mālim au- And *I* would rather *hear*
dire tālēs *fabūlās* quam such *stories* than *know* THEM
expēriri. *by experience.*

T

II. DIVERSORIA.

The Taverns of France and Germany.

A. CUR itā vīsum est plerisque commorari bīdūm aut trīdūm Lugdūni? Ego ingrēssus itēr sēmēl, non conquiesco, donec pēvenēro quō constītūi.

B. Imō ego admīrōr quēnquā pōssē avēlli il-linc.

A. Quā mōbrēm, tan-dem?

B. Quia illīc est lō-cūs undē socii Ul̄ssis non pōtērānt avēlli; illīc Sī-rēnēs. Nēmo tractātūr mēlius suā dōmī, quam illīc in pandōchēō.

A. Quid fit?

B. Aliquā muliēr ad-stābat semper mēnsa, quā exhilarārēt convīvās facitīs ac lepōribūs. Prī-mum māter familiās adī-bāt, quā salūtābāt, jūbēns nos esse hilāres, et consūlerē boni quōd appōnē-rētūr. Filia succēdēbat huīc, elēgāns muliēr, mō-rībus ac līngūa ad dēo festī-vīs, ut pōssēt exhilarāre Cātōnēm ipsūm. Nēc confabulāntūr ūt cum ignō-tis hospitibūs, sed vclūt cum dīlīm nōtis, et famili-ārībūs.

A. Agnōsco hūmānī-tatē Gallicæ gēntīs.

WHY does it seem so proper to most people to stay two days or three at Lyons? I, having entered upon a journey once, do not rest, till I come whither I designed.

Nay, I wonder that any one can be got from that place.

For what, I pray?

Because there is the place, from which the companions of Ulysses could not be drawn away; there are the Sirens. No body is treated better at his own home, than there in an inn.

What is done?

Some woman stood always by the table to divert the guests with wit and drollery. First, the good woman of the house came to us, who saluted us, bidding us to be merry, and take in good part what was set before us. The daughter succeeded her, a neat woman, of humour and language so merry, that she could divert Cato himself. Nor do they talk as with unknown guests, but as with those who were formerly known to them, and acquaintances.

I acknowledge the civility of the French nation.

B. Quōniām autēm illæ non poterant adesse sēpēr, quōd mūnia dōmestica essent obēūda, ac rēliqūī convīvæ consalutandi, quædam puella adstābat continēter instructā ad omnēs jōcōs. Unā erāt sātis excipitēdis jācūlis omnium: hæc sustinēbat fabulām, donēc filia rēdirēt: nam māter erāt nātū grandior.

A. Sed quālīs erāt asphāratūs tāndēm? nam vēntēr non expletur fabulis.

B. Prōfēcto lautus, ut ego mirer illos posse accipere hospites tam vili: rursus convīvio peracto, alunt hōmīnem lepīdis fabulis, nē quīd tædii obrēpat. Vidēbār mīhi esse dōmī non pēregrē.

A. Quid factum est in cūbiculis?

B. Illic adērant aliquot puellæ nusquam nōn ridentes, lascivientēs, lūstīantēs: ultro rōgābant, sī hābuerīmūs quid vestitū sordidārū, lāvābant eas, ac reddēbant. Quid multis? vidēbāmūs nīhil illic prætēr puellas ac mulieres, nīsi in stabulo, quānquā puella irrumpebant et huc frēquēntēr. Complectūntur abeuntes, ac dimittunt tanto affectu, quāsi omnēs essent frātres

But because they could not be present always. because the business of the house was to be minded, and the rest of the guests to be saluted, a certain girl stood by constantly furnished for all jests. SHE alone was sufficient for receiving the darts of all. She kept up the talk, till the daughter returned; for the mother was elderly.

But what kind of provision had you at the last? for the belly is not filled with stories.

It was truly grand, so that I wonder that they can entertain guests at so cheap a rate: again the feast being ended, they treat a man with pleasing stories, lest any thing of weariness should creep ON HIM. I seemed to myself to be at home, not abroad.

What was done in the chambers?

There were there some girls every where laughing, romping, playing: of their own accord they asked us, if we had any dirty clothes, they washed them, and returned THEM TO US. What need is THERE of many words? we saw nothing there besides girls and women, except in the stable, though the girls broke in also hither frequently. They embrace THE MEN departing, and dismiss them with so much affection, as if they all

aut *frōpīnquæ* cognātiō-
nīs.

A. Fortāssīs *isti* mō-
rēs *dēcēt* Gāllōs: mōrēs
Germāniæ *arrident* mīhi
māgis, utpōte *masculi*.

B. Nunquam contīgīt
mīhi vīdēre Germāniam:
quārē, *quæso* te, ne grā-
vāre commēmōrāre, quī-
bus mōdīs accēptūnt hōs-
pitēm.

A. Nescio *an* sit
ubique eādē rātio trac-
tāndi: Narrābo quōd
ēgo vīdi. Nēmo *salūtāt*
advēniētem, ne vīdēan-
tūr *ambīre* hospitem.
Nam exīstīmānt id sordī-
dum, et indignū Ger-
mānicā sēvēritātē. Ubi
inclāmāvēris dīū, tādē
m *aliquis* prōfert cāpūt
per *fenēstram* æstivarii
(nam dēgunt *in* his ferē
usque ad æstivum sōlstitiū-
um) non *aliter* quam tes-
tūdo prospicit *e testa*. Is
est rōgāndus, *an* licēat
dīvērsārī illic. Si non
rēnūit, *intelligis* lōcū
dārī.

Commōnstrāt
mānū mōta, rōgantī-
bus, ubi sūt *stabulum*.
Illic *licet* tibi tractāre
tūm *equum* tādē mōrē:
nam nullūs *famulus* ad-
mōvet mānū. Si est
celebrīus *diversorium*,
ibi *famulus* commo-
nstrat *stabulum*, atque
etiam lōcū mīnimē

were THEIR brothers, or of
near kindred.

Perhaps those customs
become the French: the cus-
toms of Germany please me
more, as being manly.

It never happened to me to
see Germany: wherefore, I
pray you, do not think it hard
to relate, after what manner
the GERMANS entertain a guest.

I know not whether there
is every where the same way
of treating HIM. I will tell
what I have seen. Nobody
salutes A MAN upon his coming,
lest they should seem to court
a guest. For they think that
mean, and unworthy of the
German gravity. When you
have called a long time, at last
some one puts forth his head
through the window of a stove
room (for they live in these,
almost till the summer solstice)
just as a snail looks out of
its shell. He is to be
asked, whether you may lodge
there. If he does not refuse,
you understand that a place
is allowed you. He shews,
with his hand moved, to those
who ask, where the stable is.
There you may manage your
horse according to your own
manner: for no servant puts
to his hand. If it be a grand
tavern, there a servant shews
the stable, and also a place
not at all convenient for a
horse. For they keep those

commōdum equō. Nam servant cōmodiōra ventūris, præsērtīm nobilibus. Si causēris quid, audīs statim, si non placet, quare aliud diversorium. Præbent senūm in urbibus egre, et parce, nec vëndunt multo mēdrius quam avēnam ipsām. Ubī consūltum est equō commigrās tōtūs in hypocaustum, cum ocrēis, sarcinīs, lūto. Id est unū cōmūne omnibūs.

B. Apud Gallōs designant cubicula, ubī exiāt sēsē, exiergāt, calēficiānt, aut etiā quiescānt, si libēāt.

A. Nihil tāle hic. In hypocausto exiīs ocrēas, indūis calcēōs. Si vis, mūtās indūslum; suspēndīs vestēs madidas pluvīā, juxta hypocaustum, ipsē admōvēs tē ut siccēris. Est et aquā parātā, si libēat lāvāre mānūs; sēd itā mundā plerūmque, ut aliā aqua sit quērēndā tibi, quā ablūās ēam lōtiōnem.

B. Laudo virōs effeminātos nullis dēlicis.

A. Quod si tu appūlēris ad quartam hōrām a meridie, tāmēn non cenābis antē nōnām, et nōnūquām dēcimām.

B. Quāmobrēm?

are more convenient for those that are to come, especially for noblemen. If you find fault with any thing, you hear presently; if it does not please you, look for another tavern. They afford you hay in their cities with difficulty, and sparingly, nor do they sell it for much less than oats itself. When provision is made for your horse, you go altogether into a stove-room, with your boots, baggage, and dirt. That is one room common to all.

Among the French they shew THE GUESTS chambers, where they may strip, wipe, AND WARM THEMSELVES, or even sleep, if they please.

No such thing is here. In the stove-room you put off your boots, AND put on shoes. If you will, you change your shirt; you hang up your clothes wet with rain, nigh the stove, you place yourself BY IT that you may be dry. There is also water ready, if you please, to wash your hands, but so clean for the most part, that other water is to be sought by you, with which you may wash off that washing.

I commend the men effeminated with no delicacies.

But if you arrive at the fourth hour after noon, yet you will not sup before the ninth, and sometimes the tenth.

What for?

C

A. Appārānt *nihil*,
nīsi vīdēant omnēs, ut mī-
nīstrētur omnībus eādēm
ōpiērā.

B. Quærunt *compen-
dium*.

A. Tēnēs. Itāquē
frēquēntēr octogīnta aut
nonagīnta convēniūt in
īdēm hypocāustum, pēdi-
tēs, ēquītēs, negōtiātōrēs,
nautæ, aurīgæ, agrīcōlæ,
puēri, fēmīnæ, sāni, agrō-
ti.

B. Isthuc est vērē cæ-
nobīum.

A. Aliūs ibī pēctīt
cāpūt, aliūs abstērgit su-
dōrēm, aliūs rēpurgāt
pērōnēs aut ocrēās, aliūs
erūctāt allīum. Quid
mūltīs? est non mīnor
confūsio ibī linguārum et
persōnārū, quam ōīm in
turri Babel. Quod si con-
spexērīnt quem peregrīnæ
gentis, qui præ se fert
nonnīhil dignitātis cultu,
omnēs sunt intenti in hunc,
contemplāntēs oculis defix-
is, quāsi aliqūd novū
gēnūs animāntis advectum
sit ex Africā. Adēo ūt
pōstquam accūbūērīnt, ad-
spiciānt continēnter, vultu
reflexo in tergum; nec dī-
mōveant oculos, immēmō-
rēs cībī.

A. Rōmæ, Lutetia,
ac Venetia, nēmo mīrātur
quīdquām.

A. Intērim est nē-
fas tibi poscērē quīdquām.

They provide *nothing*, ex-
cept *they see* all THE GUESTS,
that all may be served with the
same *trouble*.

They seek *the short way*.

You have it. *Wherefore*
frequently *eighty* or *ninety*
meet in the same *stove-room*,
footmen, *horsemen*, tradesmen,
sailors, coachmen, *husbandmen*,
boys, *women*, healthy people,
sick people.

That is really *living in*
common.

One *there* combs *his head*,
another *wipes off* the sweat,
another *cleans his winter shoes*,
or *boots*, another *belches up*
garlic. *What need* is THERE
of many words? There is *no*
less *confusion* there of *tongues*
and *persons*, than *formerly* in
the tower of *Babel*. But *if* they
see *any one* of a foreign nation,
who *makes shew* of something
of *dignity* by his dress, *all are*
intent upon him, *viewing him*
with their eyes *fixed*, as if *some*
new kind of animal *was brought*
out of *Africa*. So *that* after *they*
have *sitten down* to table, they
look at him *continually*, with
their face *turned backward*: nor
do they take off *their eyes*, un-
mindful of *their meat*.

At Rome, *Paris*, and *Ve-
nice*, no body *wonders* at any
thing.

In the mean time *it is*
unlawful for you to call for any

Ubi jam vesp̄r̄a est mult̄a, nec plūres expectāntūr ventūrī, sēnēx fāmulus prōdit cānā barbā, tonsō capītē, torvō vultū, sordīdō vestītū.

B. Oportēbat tālēs essē a pocūlis Rōmānis Cardīnālībūs.

A. Is circūmāctis ōcūlis, dīnūmērat tāctus quot sint in hypocaustō; quo plures videt adesse, hoc vehemētius hypocautum accenditūr, etlāmsi aliōqui sōl sit molestus aestu. Hęc est prēcīpūa pars bonę tractātiōnis, si omnēs diffūant sudōre. Si quis non assuētus vapōri, apēriat rīmam fenēstrę, ne pręfocētur, prōtinus audīt, claudē. Si respondēas. Nō feram, audīs, quārē igitur aliūd dīversōriūm.

B. Atqui nihil vidētūr periculōsius, quam tam multōs haurīre ēundēm vapōrem, maxīmē corpōre rēsōlūtō, atque heic capere cibūm, et commōrārī complūrēs hōrās. Nam jam omīto alliātōs rūctūs, et flatūm vēntrīs, putres halītūs: sunt multi qui lābōrant occūltis mōrbīs, et omnīs morbūs habet suūm contāgiūm. Certe plerīque habēt Hispanīcam scabīem, sive, ut quīdam vocānt, Gallīcām, cum sit commūnis omnīum

thing. When now the evening is late, and no more are expected to come, an old servant comes out with a gray beard, trimmed head, grim look, and mean clothing.

It was requisite that such should be cup-bearers to the Roman cardinals.

He having cast about his eyes, reckons silently how many there are in the stove-room. The more he sees present, the more violently the stove is heated, though otherwise the sun is troublesome by his heat. This is the chief part of good treatment, if all run down with sweat. If any one not accustomed to the heat, would open a chink of a window, lest he be stifled, immediately he hears, shut it. If you answer, I cannot bear it, you hear, look out then another tavern.

But nothing seems more dangerous, than that so many should take in the same vapour, especially the body being open, and now take meat, and stay several hours. For now I omit garlic belches, and the blast of the belly, stinking breaths. There are many, who are troubled with secret diseases, and every distemper has its infection. Certainly most have the Spanish pox, or, as some call it, the French, though it be common to all nations. I think there is not much

nātiōnum. Opīnor ēsse non mūlto mīnūs pericūli ab his, quam leprōsis. Jam tu divīnā quāntūm discriminis sit in pēstilentiā.

A. Sunt fortēs vīrī, rīdent, ac negligunt, istā.

B. Sed intērim sunt fortēs pericūlō multōrum.

A. Quid faciās? sic assueverunt; et est constantis animi non discēdere ab institūtis.

B. Atquē antē viginti quīnque annōs, nīhil erat rēcēptius apūd Brabāntōs, quam publicæ thērmæ; hæ nunc frīgēt ubīque; nam nōva scabiēs dōcūit nos abstīnere.

A. Sed audi cætērā: post illē barbātus, Gany-mēdēs rēdit ac instērnit mensās lintēis quot putat esse satis illi nūmērō. Sed O immortālem Deum! quam non milesiis. Dīcēres cannābēa detrāctā ex antēnnīs. Nam dēstīnāvīt ad mīnīmum octo convīvas unicuique mensæ. Jam quībus patrīus mōs est nōtūs, accūmbunt, ubi libītum fuerīt cuique. Nam est nullūm discriminē intēr paupērēm et dīvītēm, intēr hērūm et sērvūm.

B. Hæc est illā vētūs æquālitas, quam nunc tyrānnīs submōvit ē vitā.

less danger from these than lepers. Now do you guess, how much danger there is in the plague.

They are stout fellows, they laugh at, and disregard those things.

But in the mean time they are stout at the hazard of many.

What can you do? So they have been used, and it is the part of a constant mind not to depart from old customs.

But twenty-five years ago, nothing was more common amongst the Brabanti, than public baths; those now are out of use every where: for the new pox has taught us to abstain FROM THEM.

But hear the rest. Afterwards that bearded Ganymede returns, and spreads the tables with linens, as many as he thinks are sufficient for that number. But O immortal God! how far from being fine! you would say they were canvass taken down from the sail-yards. For he designed at least eight guests for every table. Now they, to whom the country custom is known, sit down where it pleases every one. For there is no difference betwixt a poor man and a rich, betwixt a master and a servant.

This is that old equality, which now tyranny has removed out of life. So I be-

*Sic optinor Christum vix-
isse cum Discipulis.*

A. Postquam omnes
accubuerunt, rursus ille
torvus Ganymedes prodit,
ac denovo dinumerat sua
sodalitia. Mox reversus,
appōnit singulis lignum
pinacium, et cochleare
factum ex eodem argento,
deinde cyathum vitreum,
aliquanto post panem.
Eum quisque repurgat sibi
per otium, dum pultes
coquuntur. Ita sedetur
nonnunquam ferme spatium
horæ.

B. Nullus hospitum
efflagitat cibum interim?

A. Nullus cui ingenium
regionis est notum. Tandem vinum
appōnitur, bonè Deus, quam non
fumosum! oportebat
sophistas non bibere aliud;
tanta est subtilitas et acrimonia.
Quod si quis hospes, pecunia
oblata privatim, rogat ut aliud
genus vini pareretur aliunde,
primum dissemulant, sed eo vultu,
quasi interfecuri. Si urgeas,
respondent, hic tot commites
et marchiones diversati sunt,
neque quicquam questus est de
meo vino; si non placet,
querere tibi aliud diversorium:
nam habent nobiles
sua genus oculos pro hominibus.

*lieve Christ lived with his
disciples.*

After all are seated, again
that grim Ganymede comes
out, and again counts over
his companies. By and by
returning, he sets before each
a wooden dish, and a spoon
made of the same silver, then
a glass, a little after bread.
That every man cleans for
himself at his leisure, whilst
the pulse is boiling. So they
sit sometimes almost the space
of an hour.

Does none of the guests
call for meat in the mean-
time?

None to whom the temper
of the country is known.
At length wine is served up,
good God, how far from being
insipid! It was requisite for
sophisters not to drink any
other; such is the thinness and
sharpness. But if any guest,
having offered money privately,
asks that some other kind of
wine may be procured from some
other place, at first they dis-
semble, but with such a coun-
tenance, as if they would kill
you. If you press them, they
answer, so many earls and
marquises have lodged here,
nor did any of them complain
of my wine; if it does not
please you, look out for yourself
another tavern; for they ac-
count the noblemen of their na-

nibus, et ostentant insignia hōrum nusquam non. Jam igitur habēnt offam quam obiciant latranti stomacho. Mox disci vēniunt magnā pompā. Primus ferme habēt offas pānis madefactas jūre carniū, aut si est pisculāntia diēs, jūre legūminū. Deinde aliud jua, post aliquēd carniū recocārum, aut salsamentōrum recalfactorum. Rursus aliquid pultis, mox aliquid solidiōris cibi, donēc, stomachō prōbe dōmīto appōnant assas carnēs, aut elixoa piacēs, quos non possis contemnere omnino: sed heic sunt parci, et subito tollunt. Hoc pacto temperant conviviū, quemādmōdum actōrēs fabulārum, qui admīscunt chōrōs scenīs: autem cūrant ut extrēmus actus sit optimus.

B. Et hoc est boni poetæ.

A. Porro sit piacūlum, si quis intērim dicat, tollē hunc discum, nēmo vescitur. Dēsīdēndum est usque ad spatium præsīcriptum quod illi mētiūntur clepsīdrīs, ut apīnor. Tandem ille barbātus, aut pandochēus ipse minimum diffērens a sāmīlis vestītu, prōdīt, rogat, ecquid ānīmī nobis sit. Mox aliquod generosius vinum

tion alone for men, and show the coats of arms of these every where.. Now therefore they have a thin slice, which they can throw to the barking stomach. By and by the dishes come in great pomp. The first commonly has pieces of bread soaked in the broth of flesh, or, if it be a fish-day, in the broth of herbs. After that another kind of broth, afterwards something of flesh boiled over again, or salt fish warmed again. Again some pulse is set down, by and by some more solid meat, 'till, the stomach being well tamed, they serve up roasted flesh, or boiled fish, which you cannot condemn at all. But here they are spating, and suddenly take THEM away. After this manner they diversify the entertainment, as the actors of plays, who mix chorusses with their scenes; but take care that the last act may be the best.

And this is the part of a good poet.

Moreover it would be a heinous crime, if any one in the mean time would say, take away this dish, no body eats. You must sit 'till the time appointed, which they measure with hour-glasses, as I suppose. At last that bearded fellow, or the tavern-keeper himself, very little differing from the servants in his dress, comes out, AND asks if we have a fancy for any thing. By and by some

adferunt. Autem amant eos qui bibunt largius, cum solvat nihil plus, qui hauscrit plurimum vini, quam qui minimum.

B. Ingenium gentis m̃rum.

A. Cum nonnunquam sint qui abstinent, plus duplo in vino, quam solvant pro toto convivio. Sed antequam finiam hoc convivium, m̃rum dictu, quis strepitus ac tumultus ṽcum sit ibi, postquam omnes cœperunt incallescere potu. Quid multis? omnia s̃rda. Ficti monitiones admiscunt s̃e frequent̃er, quod generẽ hominũ, cum sit nullũ magis detestandum, tamẽn vix credas quantopere Germani delectentur. Illi faciunt cantu, garrũtu, clamore, saltatione, pulsu, ut hypocaustum videatur corrũturũ. Nẽquẽ quisquam audiat alterum loquentẽ. At int̃rim videntur sibi vivere suaviter; atque desidẽndũ est illic, volenti nolenti, usque ad multam noctem.

A. Nunc tandem absolvẽ convivium; nam m̃e tadeĩ quõque tam prolixi.

A. Faciam. Tandẽm casẽo sublato, qui vix placet illis, nisi putris ac scatens vermisibus, illẽ barbatus prodit, ad-

better wine is brought. But they love those who drink plentifully, though he who drinks most wine, says no more than he who drinks least.

The temper of the nation is strange.

When sometimes there are some who consume more by double in wine, than they pay for the whole feast. But before I end this entertainment, it is wonderful to be told, what a noise and confusion of voices there is there, after that all have begun to grow warm with drink. What need is there of many words? all places are full of noise. Pretended fools thrust themselves in frequently, with which kind of men, though there can be none more detestable, yet you can scarcely believe how much the Germans are delighted. They cause by singing, prating, shouting, dancing, thumping, that the stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live pleasantly; and you must sit there, willing or unwilling, till late night.

Now do at length finish the entertainment; for I am weary also of it being so long.

I will do it. At last the cheese being taken away, which scarcely pleases them, unless it is rotten and full of maggots, that bearded fellow comes

fērēns *pinācium* sēcūm, in quō pinxit crētā alīquōt circūlōs, et semīcircūlōs, depōnit id in mensā, tace- tūs intērim ac tristīs, dī- cērēs quemplām Charon- tem. Qui agnoscunt pic- tūrām, dēpōnunt pēcūni- am, deinde aliūs atque aliūs, donēc pinācium ex- plicātur. Deinde nōtātīs qui dēpōsuerunt, supputat tacētus; si nīhil dēsit, an- nūit capite.

B. Quid si quid sū- pserit?

A. Fortāssē reddē- rēt, et faciunt hoc nōn- nūquam.

B. Nēmo reclamāt rātiōni iniqua?

A. Nēmo qui sāpīt, nam audīret protinus, quid hōmīnis es tū? solvēs nī- hīlō plūs quā alīi.

B. Narrās libērūm gēnūs hōmīnūm.

A. Quōd sī quis las- sus ex itinēre cūpīt mox a cenā pētere lectum, ju- bētur expectāre, donēc ceteri quōque eānt cubi- tūm.

B. Vidēor mīhi vidē- rē Plātōnīcam urbē.

A. Tum sūus nīdūs ostenditur cuique, et vēre nīhil aliud quā cubicul- um; nam ibī sunt lecti tantum, et nīhil prætērē, quō utāris aut quōd fūrē- ris.

forth, bringing a trencher with him, in which he hath drawn with chalk some circles, and se- mi-circles, he lays it upon the table, silent in the mean time and sad; you would say that he was some Charon. They who know the picture, lay down their money, then another and another, till the trencher be filled. Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his head.

What if any thing should be over?

Perhaps he would return it, and they do this some- times.

Does nobody cry out a- gainst the reckoning as unjust?

Nobody who is wise; for he would hear forthwith, what sort of a man are you? You shall pay no more than others.

You are telling of a free kind of men.

But if any one, weary af- ter his journey, desires present- ly after supper to go to bed, he is ordered to wait till the rest also go to bed.

I seem to myself to see a Platonīc city.

Then his nest is shewn to every one, and truly nothing else than a bed-chamber; for there are beds only, and nothing else that you can use, or that you can steal.

B. Est mundities illic?

A. Eādem quæ in convivio, linteā lotā fortē sex mensēs antē.

B. Quid interim fit de equis?

A. Tractantur ad eādem disciplinā, ad quam hominē.

B. Sed est eādem tractatio ubique?

B. Alicubi est civilior, alicubi durius quam narravi; verum in genere est talis.

B. Quid si ego nunc narrem tibi quibus modis hospites tractentur in ea parte Italiæ, quam vocant Longobardiam, rursus in Hispaniā, deinde in Angliā, et in Walliā? Nam Angli obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Walli prædicant se aborigines Anglos.

A. Quæso te ut narres, nam nunquam contigit mihi videre eos.

B. In præsentia non est otium; nam nautā jussit adessem ad tertiam horam, nisi vellem relinqui; et habet sarcinulam: alio de opportunitas dabitur nobis garriendi usque ad satiētatem.

Is there cleanliness there?

The same as in the feast, *linens* washed perhaps *six months ago*.

What in the mean time becomes of the horses?

They are treated according to the same discipline as the men.

But is there the same treatment every where?

In some places it is more civil, in some places more hard than I have told you; but in general it is such.

What if I now tell you after what manner guests are treated in that part of Italy, which they call Lombardy, again in Spain, then in England, and in Wales; For the English acquire, partly the French, partly the German customs, as being mixed of those two nations. The Welsh boast that they ARE the original English.

I pray you that you would tell me, for it never happened to me to see them.

At present I have not time; for the sailor ordered me to be with him by the third hour, unless I would be left behind; and he has my baggage: at another time an opportunity will be given us of chatting to satisfaction.

III. SPECTRUM.

The Apparition; or, the Force of Credulity.

A. QUID *bōna* rēi est quōd rīdēs tēcūm tam suaviter, quāsi nactūs sis thesaurum?

B. Tuā divinātio non āberrāt prōcūl à scōpō.

A. Annon impertīēs sōdālī quicquid bōnī istuc est?

B. Imō, jamdudum optābām quēpiām dārī mīhi, in cūjus sinum effundērem hoc gaudium mēum.

A. Age igitur impertī.

B. Audīvi mōdo lepidīssimam fabulam quam jūrēs esse comīcum figmentum, nīsi lōcūs, pērsōnæ, ac tōta rēs esset tam nōtā mīhi, quām tū ēs nōtūs mīhi.

A. Gestīo audīre.

B. Nōstīnē Pōlūm gēnērūm Fauni?

A. Maxīme.

B. Is est ēt auctōr et actōr hujus fabulæ.

A. Facīlē crēdīderīm, nam illē possit agēre quāvis fabūliam: vėl absquē pērsōnā.

B. Sic est. Nosti, opīnor prædium quod habet non ita prōcūl a Londīno.

WHAT *fine* thing is that which you are laughing at with yourself so agreeably, as though you had got a treasure?

Your guess does not wander far from the mark.

Will you not impart to your companion whatsoever *fine* thing that is?

Nay, some time since I was wishing that some body might be given to me, into whose bosom I might pour out this joy of mine.

Come then impart it.

I have heard just now a very fine story, which you would swear was a comic fiction, unless the place, the persons, and the whole affair were as well known to me, as you are known to me.

I long to hear it.

Do you know Pool the son-in-law of Faun?

Yes.

He is both the author and the actor of this play.

I can easily believe it, for he could act any play, even without a mask.

So it is. You know, I think, the estate which he has not very far from London.

A. Phy! *compōtāvī-*
mus illic sepē.

B. Agnōscīs *igītūr*
viam septimā utrīnque ar-
bōribus digestis pāri intēr-
vālo.

A. Ad *lævam partem*
ædium, ferē altēro jactu
balistæ.

B. Tēnēs. *Altērum*
latūs viæ hābēt siccūm al-
vēum obsitūm dumis et ve-
ripus; e ponticūlō est itēr
in planitiēm.

A. Mēmīnī.

B. Jampridēm rumor
vāgābātur, ac fabūla per
rusticos ejus lōcī, spec-
trum obversāri juxta hunc
ponticūlūm, cūjus mīsē-
rāndi ējulātus exaudiren-
tur subīnde; suspicābān-
tur ēssē animam cūjuspī-
am quæ torquērētur diris
cruciātibus.

A. Quis *ērāt auctōr*
istius rūmōris?

B. Quis *nīsī Pōlus?*
præstruxerat hoc proamī-
um suæ fabūla.

A. Quīd *vēnit isti in*
mentem, ut confingēret is-
tā?

B. Nescio, *nīsī quā*
ingēnium hōmīnis est sic;
gaudet lūdēre stultitiā
pōpūli commentīs hūjūs-
mōdi: Dīcam quīd desig-
nāris nūpēr hūjus gēnērīs.
Aliquammūlti equitābāmus
Richmondum, intēr quōs
ērānt, quōs tu dīcērēs
cordātōs vīrōs. Cælum

Pugh! *we have drank to-*
gether there many a time.

You know *therefore* the
way *hedged in* on both sides
with trees planted at an equal
distance.

On the left *side* of the
house, almost two bow-shots
off.

You have it. *One side of*
the way has a dry ditch set
with thorns and briars; *over*
the bridge there is a way into a
plain.

I remember.

Some time ago a report
spread, and a story, among the
country people of *that place,*
that a spirit haunted *nigh* this
bridge, whose miserable howl-
ings were heard now and then:
they suspected that it was the
soul of some man, who was tor-
tured with *direful* torments.

Who was the author of
that report?

Who but Pool? *He had*
prepared this as a prologue for
his play.

What came into his mind
to invent those things?

I know not, *unless be-*
cause the humour of the man
is so; he loves to play upon
the folly of the people with
inventions of this kind. I will
tell you what he contrived lately
of this sort. A good many of
us were riding to Richmond,
amongst whom there were
some whom you would call

erāt mire serenum, nec suffuscatum usquam ullā nubeculā. Ibi Pōlus oculis intentis in calum signavit totam faciem et scapulas imāgine crucis, et vultu compositō ad stupōrem, ita dixit secum, *Immortālem Deum! quid ego vidēo? Rōgantibus qui sequitābant proxime, quid vidēret, rursus obsignans se majore cruce, clementissimus Deus avertat hoc ostentum, inquit. Cum instarent cupiditate cognoscendi, ille defixis oculis in calum, ac commonstrans locum celi digito, inquit, nonne vidētis immānem draconem armatum igneis cornibus, caudā retortā in circulum? Cum negarent se vidēre, atque ille jussisset intendērent oculos, ac subinde commonstrāret locum, tandem unus quispiam, ne videretur parum oculatus, affirmavit se quoque vidēre: unus item atque alter imitatus est hunc; nam pudebat eos non vidēre quod esset tam perspicuum.—Quid multis? intra triduum hic rumor pervaserat totam Angliam, tāle portentum apparuisse.—Mirum autem quantum popularis fama addidit fabulæ. Nec defuerant, qui serio interpretarentur quid ostentum vellēt sibi. Ille*

prudent men. The sky was wonderfully clear, nor overcast any where with any little cloud. There Pool with his eyes directed towards heaven, marked all his face and shoulder-blades with the sign of the cross, and, with a countenance composed to astonishment, said thus with himself, immortal God! What do I see? They asking, who rode next, what he saw, again signing himself with a greater cross, the most merciful God avert this omen, says he. When they urged him out of a desire of knowing, he having fixed his eyes upon heaven, and shewing the place of the heaven with his finger, says, do you not see a huge dragon, armed with fiery horns, with his tail turned up into a circle? When they denied that they saw it, and he had bidden them direct their eyes, and now and then shewed them the place, at last some one, lest he should seem bad-sighted, affirmed that he too saw it: One likewise and another imitated him: for they were ashamed not to see what was so plain.—What need is THERE of many words? Within three days this report had gone through all England, that such a strange sight had appeared. But it is wonderful how much popular fame added to the story. Nor were there wanting some, who, in earnest, interpreted what the

qui commentus fuerat argumentum, fruebatur hominum stultitiā cum magnā voluptate.

A. Agnosco ingenium hominis; sed redi ad spectrum.

B. Interea quidam Faunus, sacerdos divertit ad Polum commodissimum, ex genere eorum, quibus non satis est appellari Latine regulares, nisi idem cognomen accinatur Grace, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgariter sapere, praesertim in rebus sacris.

A. Intelligo, actor fabulae repperitus est.

B. Super cenam sermo ortus est de rumore spectri. Cum Polus sentiret hunc rumorem non solum auditum esse Fauno, verum etiam creditum, cepit obtestari hominem, ut doctus ac pius vir succurreret animulae patienti tam dira; et si quid dubitās, inquit, explora rem, obambula ad decimam juxta illum ponticulum, et audies miserum ejulatum. Adjunge tibi quem voles comitem, ita audies et tutior et certius.

A. Quid deinde?

B. Cenā peractā, Polus ex more abit ventum, aut aucupatum. Faunus obambulans, cum jam

prodigy meant. He who had contrived the farce, enjoyed their folly with great pleasure.

I know the temper of the man; but return to the apparition.

In the mean time, one Faun, a priest, turns aside to Pool very opportunely, of their kind, for whom it is not enough to be called in Latin regulars, unless the same surname be sung to them in Greek, BEING a parson of a neighbouring town thereabout. He seemed to himself not to be vulgarly wise, especially in things sacred.

I understand, an actor of the farce was found.

At supper a conversation arose about the report of the apparition. When Pool perceived that this report not only had been heard by Faun, but was also believed, he began to beseech the man, that being a learned and godly man, he would succour the poor soul suffering such dreadful things; and if you doubt at all, says he, examine the matter, walk about ten near that bridge, and you will hear miserable howling. Take to you whom you will as a companion, so you will hear both more safe and more certainly.

What then?

Supper being ended, Pool, according to his custom goes a hunting, or a fowling. Faun walking, when now the dark-

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tēnēbræ sustulissent certum iudicium de rebus, tandem audīt miserāndos gēmītūs. Hos artifex Pōlus effingēbat mīrē, abdītus illic in veprēto, fictili ollā adhībītā ad id; quo vox reddīta e cavo sōnāret quiddam lugubrīus.

A. Hæc fabūla, ut vīdeo, vincit phasmā, Menandri.

B. Dīcēs isthūc māgis, si audiēris tōtam. Faunus rēcēpit sē dōmum, cūpiens narrāre quōd audīssēt. Pōlus antēvēnērat jam āliā compendiāriā viā. Ibī Faunus nārrat Pōlō, quod ērat actum, et affingit aliquid ētiam, quo res essēt admirābilior.

A. Pōterat Pōlus intērim tēnēre rīsum?

B. Illēnē! Hābēt vultum in mānū. Dixisses rem āgī sērito. Tandem Faunus, Pōlō obtes- tante vēhemētēr suscepit nēgōtium exorcismi, et āgit tōtam eam noctem insōmnem, dum despīcit quībus mōdīs aggrēdērētur rem tūto, nam mīserē mētuebāt sibi quōque. Prīmum itāque efficacissimī exorcismi congesti sunt, et nonnulli nōvi addīti per viscēra bēatæ Mariæ, per ossa bēatæ Werenfridæ. Deindē lōcūs delectus est plānitīē vicīnā

ness had taken away a plain discernment of things, at length hears miserable groans. These the artist Pool counterfeited wonderfully, being hid there in a bushy place, an earthen pot being used for that purpose; that the voice being returned from the hollow, might echo something very mournfully.

This farce, as far as I see, exceeds the apparition of Menander.

You will say that more, if you hear the whole. Faun took himself home, desiring to tell what he had heard. Pool had got before already by another short way. There Faun tells Pool, what had been done, and invents something too, so that the thing might be more wonderful.

Could Pool in the mean time refrain laughing?

He! He has his countenance in his hand. You would have said that the thing was doing in earnest. At last Faun, Pool beseeching HIM very much, undertook the business of exorcism, and spends all that night without sleep, whilst he considers by what ways he might attempt the thing safely, for he was miserably afraid of himself too. First then the most effectual exorcisms were heaped up, and some new ones added, by the bowels of the blessed Mary, by the bones of blessed Werenfred. Then a place was chosen in the plain

veprēto, unde vox exaudiebātūr. Sātis amplius circūlus circumductus est qui hāberet crēbras crūces variasque nōtūlas: hęc omnia perāgēbāntur concēptīs vērībīs. Ingens vās plēnum consecrāta aquæ abhībītum est. Sacra stōla, quam vōcānt, addita est in collum, unde pendēbat inītiūm Evangēlii sēcūndum Jōannēm. Hābēbat in lōcūlis cērūlam sōlītā consecrāri quotānis a Romāno pontifice, quæ dīcītur, vulgo, Agnus Dei. His armis olim mūniēbant sē adversus noxiōs dæmōnās, prius quam cūculla Francisci cōpit esse formīdābilis illis. Omnia hęc procurāta sunt, nē, si esset mālus spīritus, fācēret impētum in exorcistam. Nec tāmen ausus est committēre sē solum circūlo, sed decretum est altērum sacerdotem abhībēndum esse. Ibī Pōlus mētūēns, nē, si nasūtior esset adjunctus, mystērīum fabulæ prōdērētūr, adjungīt quendam parōchum ex vīcīnia, cui opērit tōtā rem; nam sic actiō fabulæ postulābat, et ērāt is qui non abhorrēret a tali lūdō. Postrīdiē, omnībus rēbus pārātis rīte, sub dēcīmam hōram Faunus, cum parōchō, ingreditur circūlum. Pōlus, quī

nigh the bushy place, from whence the voice was heard. A pretty large circle was drawn which had many crosses, and divers marks: all these things were done with prescribed forms of words. A large vessel full of holy water, was used. A holy gown, as they call it, was put over his neck, whence hung the beginning of the gospel according to John. He had in his pockets a piece of wax used to be consecrated every year by the Roman pontiff, which is called, commonly, the lamb of God. With these arms formerly they fortified themselves against mischievous dæmons, before the hood of Francis begun to be terrible to them. All these things were provided, lest, if it were an evil spirit, it would make an attack upon the exorcist. Neither yet dare he trust himself alone in the circle, but it was determined that another priest should be employed. There Pool fearing, lest, if a cunninger man was joined with THEM, the mystery of the farce would be discovered, joins to HIM a certain parson of the neighbourhood, to whom he discloses the whole matter; for so the acting of the farce required, and he was one that was not averse to such sport. The day after, all things being prepared rightly, about the tenth hour Faun, with the parson, enters the circle. Pool, who

præcesserat gemit miserabiliter *e vepreto*. Faunus *auspicatur* exorcismum. *Intērim* Polus *subducit* se *clam* per tenēbras, in *proximam* villam. *Illinc* adducit *āliam* persōnam *fabulæ*, nam non *pōtērat* *āgī* ni per multos.

A. Quid *faciūnt*?

B. Conscendunt *nīgros* *ēquōs*, *fērūnt* *occultum* *ignem* *sēcūm*, *ūbī* non *ābes-*
sensit *prōcūl* a *circūlo*, *ostentant* *ignem*, *quo* *ābīgērēnt* *Faunum* *mētū* *e* *circūlo*.

A. Quantum *ōpēra* *sumpsit* *ille* Polus, *ut* *fallērēt*!

B. Sic *hōmo* est. *Vērūm* *ea* *rēs* *propēmōdum* *cesserat* *hessēme* *illīs*.

A. Qui *sic*?

B. Nam *ēquī* *conster-*
nāti *igne* *sūbito* *prolāto*, *pārum* *abfuit* *quin* *præ-*
cipitārent *et* *sē*, *et* *ses-*
sōrēs. *Hābēs* *prīmūm* *ac-*
tum *fabulæ*. *Ubi* *rēditum*
est *in* *collōquium*, Polus,
vēlūt *ignārus* *omnium*,
rōgāt *quid* *esset* *actum*.
Ibī *Faunus* *narrat*, *duos*
teterrīmos *Damōnās* *con-*
spectos *sibi*, *in* *nigris*
ēquīs, *ignēis* *ocūlis*, *ac*
spīrantēs *ignem* *narībūs*,
quī *tentassent* *ingrēdi* *cir-*
cūlum, *vērūm* *abactos* *in*
mālam *rem* *efficācībūs* *ver-*
bis. *Cum* *anīmus* *accre-*
visset *Fauno* *his* *rēbus*,
die *postērō* *rēdit* *in* *circu-*

had gone before, groans miserably out of the bushy place. Faun begins the exorcism. In the mean time Pool withdraws himself privately in the dark, into the next village. Thence he brings another actor of the farce; for it could not be acted but by many.

What do they do?

They mount black horses; they carry covered fire with them; when they were not far from the circle, they shew the fire, so that they might drive Faun by fear out of the circle.

How much pains took that Pool, that he might deceive!

So the man is. But that thing had well nigh fallen out very unfortunately for them.

How so?

For the horses being affrighted with the fire suddenly produced, had like to have thrown both themselves, and THEIR riders. You have the first act of the farce. When they returned to confer together, Pool, as if ignorant of all things, asks what had been done. There Faun tells HIM, that two very ugly devils had been seen by him upon black horses, with fiery eyes, and breathing fire out of their noses, who had tried to enter the circle, but were driven away into a bad situation by powerful words. When courage had increased to Faun by these things, the day following he returned into the

*lūm cum summo apparā-
tu: cumquē provocāset
spectrum multis obtestati-
onibus, Polus rursum cum
collēgā ostendit sē prēcūl
ex atris equis, horrendo
frēmītu, quāsi cūpērēt
irrupere circūlum.*

A. Hābēbānt nīhil īg-
nis?

B. Nīhil, nam īd ces-
sērat mālē. Sed audi ālt-
ud commēntum. Dūcē-
bant longum fūnēm; eō
tracto lēviter per hūmum,
dum uterque prōrīpit se,
hinc atque hinc, vēlūt,
ābācti exorcismīs Fauni,
provōlvunt in terram ū-
trumque sacērdōtem, unā
cum vāsē quōd hābēbant
plēnum sacræ āquæ.

A. Parōchus tūlit hoc
præmii pro suā actione?

B. Tūlit, et tāmēn
mālūt perpēti hoc, quam
dēsērēre fabūlam cāptam.
His gestis itā, ūbī rēdītum
est ad collōquium, Faunus
depradīcat apud Pōlum in
quāto pericūlō fuisset, et
quam fortiter profligāset
ūtrūmque cacodæmōnem
suīs verbīs; jamquē con-
cēpērat certam fiduciam,
esse nullum dæmōnem tam
noxium, aut impūdētem,
qui possēt irrupere cir-
cūlum.

B. Illē Faunus non
multum ābest à falūō.

*circle with his utmost furni-
ture. And when he had called
forth the spirit with many ear-
nest entreaties, Pool again with
his colleague shewed himself at
a distance from the black horses,
with a horrid muttering noise,
as if they wished to break into
the circle.*

Had they no fire?

None, for that had fallen
out unfortunately. But hear
another invention. They brought
a long rope; that being drawn
lightly along the ground, whilst
each throws himself out on this
side and that side, as if driven
away by the conjurings of Faun,
they tumble down upon the
ground both priests, along with
the tub which they had full of
holy water.

Did the parson get this re-
ward for his acting HIS PART?

He did get IT, and yet he
chose rather to suffer this,
than to forsake the farce be-
gun, these things being mana-
ged thus, when they had return-
ed to the conference, Faun de-
clares to Pool in how great dan-
ger he had been, and how
bravely he had put to flight both
the devils by his words; and
now he had conceived a cer-
tain assurance that there was
no devil so mischievous, or
impudent, who could break into
the circle.

That Faun is not far re-
moved from a fool.

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B. Audisti nihil adhuc. *Fabula* prōgressā hujusque, commodum sūpervenit Poli gēner, nam duxerat ejus natu maximam filiam, juvenis, ut scis, mirē festivo ingēntō.

A. Scio, nec abhorrrens ab hujusmodi jocis.

B. Abhorrrens! ille dēsērēret nullum non vādīmōnium, si tālis fabula esset vel spectandā, vel agendā. Sōcer denarrat omnem rem huic, atque dēlēgat ei partes, ut agāt animam. Sūmit ornātum, ac lūbens convolvit sē līntēo, quemādmōdum fūnēra sōlēt apud nōs. Hābēt vīvam prūnam in testā, quæ per līntēum reddēbat spēctem incēndiī. Sūb nōctem itum est ad locum ubi hæc fabulā, agēbatur. Mirī gēmītūs audiūntūr. Faunus expēdit omnēs exōrcismōs. Tandēm animā ostēndit sēsē prōcūl intrā vepre-tūm, sūbīndē ostēntāns ignem, ac suspīrans mīserē. Cum Faunus obtēstārētūr hanc, ut ēlōquērētūr quīsnam ēssēt, Polus, prostrāit subitō ē vepre-to, ornātu cacodmōnis, fictōque frēmītū, inquit est tibi nihil jūris in hanc animām, est mēā. Ac subīndē prōcūrrit usque ad ōram circuli, vēlūtī faci-tūrus impētū in exor-

You have heard nothing as yet. *The farce* having advanced thus far, in good time comes in Pool's son-in-law, for he had married his eldest daughter, a young man, as you know, of a wonderful merry disposition.

I know, and not averse to such sports.

Averse! he would forsake any bail, if such a farce was either to be seen or to be acted. *The father-in-law* tells the whole matter to him, and appoints him his part, that he may act the soul. He takes his dress, and willingly wraps himself in a sheet, as dead bodies are used to be with us. He has a live coal in a shell, which through the sheet reflected the appearance of fire. About night they went to the place where this farce was acting. Wonderful groans are heard. Faun makes ready all his exorcisms. At length the soul shows itself a great way off, within the bushy place, now and then shewing the fire, and groaning miserably. When Faun besought it, that it would declare who it was, Pool jumped suddenly out of the bushy place in the dress of an evil spirit, and with a feigned muttering noise, says, you have no right to this soul; it is mine. And now and then he runs up to the edge of the circle, as if he would make an attack upon the conjurer: And by and by, as if beat off by the words of the conjura-

cīstam: moxque vĕlut submōtus vĕrbōis exorcīsmi, et vī sacræ aquæ, quam aspersit illi multam, retrōcēssit. Tandem pædagōgo dæmōne ābācto, dialogīsmus Fauni cum animā nascitŭr. Respondit percunctanti et obtestanti, sē esse animām Christiāni hōmīnis. Rogata, quo nōmīne vōcārētŭr, respondit, Faunus: Faunus, inquit, idem est mihi nōmē: jamque rēs cœpit esse cordi illi mǎgis ex commūni nōmīnē, ut Faunus libērāret Faunum. Cum Faunus percontārētŭr multā, ne dīūtina confabulatio prōdēret fūcūm, anima subducēbat sēsē, nēgāns esse fas sibi collōqui dīūtius, quōd tempus urgēret, quo cōgērētŭr ābīre, quo libēret pædagōgo dæmōni: tāmēn pollicīta est se redītŭram postridie hōrā qua esset fas. Rursus convenītŭr in Poli ædībŭs, qui erat chōrāgus fabŭlæ. Ibi exorcīsta denārrat quīd esset gestum, admentīens nonnŭllā etiam, quæ tāmēn persuadēbat sibi esse vĕrā, ādēo favēbat nēgōtio quod agēbātŭr. Jam hoc cōmper-tum ērat, scīlīcēt, esse Christiānam animām quæ vexārētŭr dīris cruciātībŭs sub inclēmētīssīmo dæmōne. Huc omnis conā-

tion, and the virtue of the holy water, which he sprinkled upon him in great plenty, he drew off. At length the pædagogus devil being driven away, a dialogue of Faun with the soul begins. It answered him, asking and beseeching it, that it was the soul of a Christian man. Being asked, by what name it was called, it answered, Faun: Faun, says he, the same is my name: and now the thing began to please him more, because of the common name, that Faun might deliver Faun. When Faun was asking it many things, lest a long discourse might betray the roguery, the soul withdrew itself, denying that it was lawful for it to talk longer, because the time was at hand, when it would be obliged to go whither it pleased the pædagogus devil: yet it promised that it would return the day after at the hour when it would be lawful. Again they meet in Pool's house, who was the furnisher of the farce. There the conjurer tells what had been done, lying in some things too, which yet he persuaded himself to be true, so much did he favour the business which was doing. Now this was found out, namely, THAT IT was a Christian soul which was plagued with dreadful torments, under a most unmerciful devil. To this all his endeavour is directed. But a certain comi-

tus intēnditur. Vērum, quiddam rīdīculum accidit in proxīmo exorcīsmō.

A. Obsēcro, *quidnam?*

B. Cum *Faunus* evōcāssēt *animam*, *Pōlus*, qui agēbat *demonem*, assiliit *prorsus* sic, quāsi irrūptūrus intrā circūlum, cumque *Faunus* pugnārēt exorcīsmīs, et aspergēret *multam vim aquæ*; tandem *dæmon* exclāmāt, sē ne *fācere* omnia istā quīdēm *pīli*; inquit, *hābūisti rem cum puellā, ēs mei jūris*. Cum *Polus* dīcēret *id jōcō*, tāmen *fōrte fortūnā* vīsus est *dixisse* vērū: nam exorcīstā *tactus* hoc dicto, illīcō *recēpit* sē in *centrum* circūli, et *immussāvīt* nēscio quīd *parōchō* in *aurem*. *Pōlus* sentiēns *id* *recēpit* sēsē, ne *audīret* quīd, quōd nōn ēset *fas* audīre.

A. Sāne *Pōlus* agēbat *rēligiōsum* et *mōdēstūm* *dæmonē*.

B. Sic est. Actio *pōtērat* *rēprēhēndi*, quōd *pārum* mēmīnīssēt *dēcōri*. Tāmēn *exaudīvit* vōcē *parōchī* *indīcētis* *sātisfāctiōnem*.

A. Quam?

B. Ut *dīcērēt* *Dōmīnīcam* *prēcātiōnē* *tēr*.

cal thing happened in the next conjuring time.

I pray you, *what?*

When *Faun* had called out the soul, *Pool*, who acted the devil, leaped up just so, as if he would break within the circle, and when *Faun* was fighting by conjuration, and was sprinkling a vast quantity of water; at last the devil cries out, that he did not value all those things so much as a hair; says he, you have had dealings with a girl, you belong to my right. Though *Pool* said that in jest, yet by good luck he seemed to have said the truth: For the conjurer being struck with this saying, immediately betook himself into the centre of the circle, and muttered I know not what to the parson in his ear. *Pool* perceiving that, withdrew himself, lest he might hear any thing, which it would not be right to hear.

Truly *Pool* acted the religious and modest devil.

So it is. The action might be blamed, because he little regarded decency. Yet he overheard the voice of the parson appointing penance.

What?

That he should say the Lord's prayer three times. By

Ex hoc conjiciēbat hābuisse rem tēre eādem noctē.

A. Hoc sāne ille rēgūlāris prāter rēgūlam.

B. Sunt hōmīnēs, et ērāt hūmānus lapsūs.

A. Pergē, quid deīndē factum?

B. Jam Faunus rēdit ferōcior ad ōram circūli, et ultro prōvocat dāmōnem; at ille jam tīmīdior refūgiēbat, inqūiens, fēfēlisti me: si sāpuiſsem, nō mōnuissem tē. Hoc est persuāsum multis; quæ confēssus sis sēmēl sacērdōti, esse prorsus abōlītā ē mēmōriā dāmōnis, nē possit opprōbrāre.

A. Narras plane rēdīcūlum jōcum.

B. Sed ut fīniam fabulām aliquādo, collōquium habītum est cum animā in hunc mōdum aliquot dīēbus. Summā evāsīt huc. Illā respōndit exorcistæ rōgānti, num posset quāviā libērārī à crūciātu, posse, si pecūnia quam reliquisset partam fraude, restituerētur. Ibī Faunus inquit, quid si dispensārētur in pīōs usūs per bōnōs vīrōs? Respōndit ut hoc et prōfūtūrum. Heic exorcista, exhilārātus, percunctātus est summā diligētiā quantā summā esset. Illā dixit ingēntem, quod ērāt

this he guessed THAT HE had had dealings three times the same night.

This truly that regular DID contrary to rule.

They are men, and it was a human failing.

Go on, what then WAS done?

Now Faun returns more fierce to the edge of the circle, and of his own accord challenges the devil; but he now being more timorous, ran away, saying, thou hast deceived me: if I had been wise, I would not have told thee. This is believed by many; that what you have confessed once to a priest, is quite wiped out of the memory of the devil, that he cannot upbraid you.

You tell ME a very comical joke.

But that I may finish the farce. at last, a conference was held with the soul in this manner for some days. The issue came to this. It answered the conjurer, asking, whether it could any way be delivered from torment, THAT it might, if the money which it had left gotten by cheating, would be restored. Upon that Faun says, what if it should be disposed of to pious uses by good men? It answered that this also would do good. Here the exorcist, being cheered, inquired with the greatest diligence, how great the sum was. It mentioned a large ONE, which was good and

bōnum et commōdum illi. Indīcāvit et lōcum, sēd prōcūl dissētum, ubi hic thesaurus esset defossus. Præscripsit in quos ūsūs vëllet impendi.

A. In quōs?

B. Ut tres sūscīpērēt peregrīnātiōnem, ūnūs quōrum ādīret līmīna Petri, altēr irēt salūtātum Jacōbum Compostellānum; tertius osculārētur pectīnem Jēsu, qui est Trevīrīs. Deinde magnā vis psalteriōrum et missārum perāgērētur per ālīquot monastēria. Quod sūpēr-ēssēt ipse dispensāret pro suō arbitrātu. Jam tōtus ānīmus Fauni ērat in thesaurō. Devōrārat illum tōto pectōre.

A. Est vulgāris morbūs quanquam sacerdotēs pecūliārīter malē audīunt hoc nōmīne.

B. Ubī nīhil omīssum esset, quod pertīnēret ad nēgōtium pecūniæ, exorcīsta, submōnītus à Polo, cōpit pericūctārī ānīmā de alchymīstīcā, dēque magīcā. Et ānīma respon- dit quædam ad hāc pro tempōrē? ceterum pollicīta se indicātūrum plūrē, sīmulatque lībērāta fuisset illius opēra à pedagōgo dēmōne. Sit hic, si vīdētur, tertius actūs fabūla. In quarto Faunus cōpit prædicāre hanc prodigiō-

convenient for him. It discovered also the place, but far distant, where this treasure had been hid in the earth. It prescribed for what uses it would have it laid out.

For what uses?

That three should undertake a pilgrimage, one of which should go to the thresholds of Peter, another should go to salute James of Compostella; a third should kiss the comb of Jesus, which is at Triers. Then a great quantity of psalms and masses should be performed in some certain monasteries. What would remain he might dispose of according to his own pleasure. Now the whole soul of Faun was in the treasure. He had devoured it with his whole breast.

It is a common disease; though priests peculiarly are ill spoken of on this account.

When nothing had been omitted, that belonged to the business of the money, the conjurer, being put in mind of it by Pool, began to ask the soul about the alchymistic art, and about the black art. And the soul answered some things to these questions for the time; but promised that it would discover more, as soon as it was delivered by his means from the pedagogue devil. Let this be, if it seems right, the third act of the farce. In the fourth Faun began to tell of this prodigious

*sam rem ubique serio, cre-
pare nihil aliud in collo-
quiis, in convivis, polli-
ceri quædam magnificā
monasteriis, et jam loquē-
batur nihil omnino hūmī-
le. Adit locum, reperit sig-
nā, tamen non ausus est
effodere thesaurum quod
anima injecisset scrupū-
lum, facturum ingenti pe-
riculo, si thesaurus attin-
geretur, priusquam missæ
peractæ essent. Jam fucus
sublatabat multis nasutiōri-
bus. Cum tamen ille nus-
quam non deprædicaret
suam stultitiam, admoni-
tus est clam ab amicis, præ-
sertim ab abbate suo, ne
daret diversum specimēn
de se omnibus, qui hactē-
nus habitus esset prudens
vir. Tamen ille potuit
commoveri oratione nulli-
us quo minus crederet rem
esse seriam; et hæc imā-
ginatio occupavit animum
hominis adeo penitus, ut
somniaret nihil, loquerē-
tur nihil, præter spectrā
et malos genios. Habi-
tus mentis abierat in ip-
sam faciem, quæ sic pal-
lebat, erat sic extenuatā,
sic dejecta, ut diceretur esse
larvam, non hominem.
Quid multis? mentium
aberrat a verā dementiā,
ni succursum fuisset (illi)
celeri remedio.*

A. Nimirum hic erit
extrēmus actus fabulæ.

*thing every where in earnest,
to talk of nothing else in com-
panies, in feasts, to promise
some grand presents to the
monasteries, and now he spoke
nothing at all mean. He goes
to the place, finds the marks,
yet he did not dare to dig up the
treasure, because the soul had
thrown in a scruple, that he
would do it with great danger,
if the treasure would be touch-
ed, before the masses had been
performed. Now the roguery
was smelt out by many more
cunning people. When not-
withstanding he every where
was publishing his folly, he
was advised privately by his
friends, especially by his abbot,
that he would not give a differ-
ent specimen of himself to all
men, who hitherto had been ac-
counted a prudent man. Yet
he could be moved by the in-
treaties of none, from believ-
ing that the matter was real:
And this imagination seized
the mind of the man so entire-
ly, that he dreamt of nothing,
spoke of nothing, besides ghosts
and evil spirits. The habit of
his mind had gotten into his ve-
ry face, which was so pale, was
so thin, so dejected, that you
would have said HE was a
ghost, not a man. What need is
THERE of many words? He was
very little removed from real
madness, except he had been
relieved by a speedy remedy.*

Well, this will be the last
act of the farce.

B. Reddām eum tibi. Pōlūs et ejus gēnēr commēnti sunt hujūamōdi technam. Effinxērunt epistolam descriptam in rāris lītēris, idque non in vulgārībus chartis.— Sententia epistolæ ērāt hæc. “Faunus dūdum captīvus, nunc liber, æternam sālūtem Fauno, suo optīmo libērātōri. Non est, mi Faune, cur macērēs tē diūtius in hoc nēgōtio. Deus respexit plām vōlūntātem tui anīmi, et illū mērito libērāvit mē a supflīciis. Ego nunc āgo feliciter inter angēlōs. Locus mānet tē apud dīvum Augustīnum, qui est proxīmus chōrō apostōlōrum, Ubi vērēris ad nōs, āgam tibi grātiās cōram. Intērim cūrā ut vīvas suaviter. Datum ex empyrēo cēlo, idibus Septembrībus, anno milēsiimo quadringētesīmo nonagēsīmo octāvo, sub sigillō mei annūli.” Hæc epistolā pōsita est clam in altāri, ubi Faunus factūrus ērāt rēm dīvinām. Subornātus, qui, cā peractā, submōnēret eum de rē quāsi dēprēhensā cāsu. Nunc circūmfert eam epistolam, ac crēdit nīhil certiūs, quā eam perlātā ē cēlo ab angēlō.

I will give it to you. Poel and his son-in-law invented such a trick as this. They forged an epistle written in rare letters, and that not upon common paper. The subject of the letter was this. “Faun some time ago a prisoner, now free, wisheth eternal salvation to Faun his very good deliverer. There is no REASON, my Faun, why you should trouble yourself any farther in this business. God hath regarded the pious intention of your mind, and for the merit of it hath delivered me from punishment: I now live happily among the angels. A place is reserved for you near saint Augustine, which is next to the choir of the apostles. When you come to us, I shall give you thanks face to face. In the mean time, take care that you live merrily. Dated from the empyrean heaven, on the ides of September, in the year one thousand four hundred and ninety eight, under the seal of my ring.” This letter was laid privately upon the altar, where Faun was going to perform divine service. One was suborned, who, that being finished, should inform him of the thing, as if discovered by chance. Now he carries about that letter, and believes nothing more certainly than that it was brought from heaven by an angel.

A. Istud non est libër-
rāsse hōmīnem insāniā, sēd
mūtāsse gēnūs insāniæ.

B. Sic est prōfēcto,
nēst quōd nunc insānīt suā-
vīus.

A. Antēhāc non sōlē-
bām trībuere multum fa-
būlis, quæ fērūntūr vul-
go de spēctris; sed post-
hāc trībūam multo mīnus;
nam suspīcōr multā prōdītā
lītēris prō vērīs ac crēdū-
tis hōmīnibus, et sīmīlibus
Fauni, quæ adstēmūlātā
sunt sīmīlī artīficiō.

B. Ego crēdo plerā-
que essē hūjus gēnēris.

That is not to free the man
from madness, but to change
the kind of madness.

So it is indeed, only that
now he is more sweetly mad.

Heretofore I was not used
to pay much REGARD to stories,
that are told commonly about
apparitions; but hereafter, I
shall pay much less; for I sus-
pect that many things have
been delivered in books for true
by credulous men, and men
like Faun, which have been
contrived by the like art.

I believe that the most of
THEM are of this kind.

E

IV. ALCUMISTICA.

Chymistry, or the art of melting and counterfeiting metals.

A. QUID *nōva* rei est quod *Lalus* ridet sic apud sese, subinde signans se cruce? *Intērpellābo* felicitatem hominis. Salvemultum, amicissimē *Lalē*. Videre mihi admodum felix.

B. Atqui ero felicior, si impertiam tibi hoc gaudium.

A. Fac me igitur beatum quamprimum.

B. Nosti *Balbinum*?

A. Illum eruditum senem, ac laudatæ vitæ.

B. Sic est, ut dicis, sed est nullus mortalium qui sapit omnibus horis, aut qui est undequaque perfectus. Ille vir habet hocnavi inter multas egregias dotēs. Jam olim insaniunt in artem quam vocant Alcumisticam.

A. Haud tu narras navum quidem, sed insigne morbum.

B. Utcunque est, ille, toties delusus ab hoc genere hominum, tamen passus est sibi dari verba mirifice dūdum.

A. Quo facto?

WHAT strange thing is THAT which *Lalus* laughs at so with himself, now and then signing himself with the cross? I will interrupt the felicity of the man. Hail you much, my very great friend *Lalus*. You seem to me very happy.

But I shall be more happy, if I impart to you this joy.

Make me then happy as soon as possible.

Do you know *Balbinus*?

That learned old man, and of a commendable life.

So he is, as you say, but there is no one of mortals who is wise at all times, or who is in all respects perfect. That man has this blemish, among many excellent qualities. Now for some time he is mad after the art which they call the Alchymistic.

You do not talk of a blemish truly, but of a considerable distemper.

However it is, he, so often deluded by this sort of men, yet suffered himself to be imposed upon wonderfully some time ago.

After what manner?

B. *Quīdā*m *sacērdōs* *ādīit illum, sālūtāvit hōnō-rificē*: *Mox sic exorsūs est, Doctissīme Balbīnē, mīrābēre, fortāssis, quōd ignōtūs intērpēllēm tē sic, quem scīo nānquam non occupātissīmum sanctissī-mīs stūdiīs. Balbīnas an-nūit, qui est illi mōs, nam est mīre pārcūs verbōrum.*

A. *Narras argumen-tum prūdentiāe.*

B. *Vērūm āltēr prū-dentiōr pērgīt sic. Tā-mēn ignōscēs meā impōr-tūnitātī, si cognōris cau-sam cur ādiērim tē. Dic, inquit Balbīnus, sed pau-cis, si pōtēs. Dīcam, in-quit ille, quanto compen-dīō pōtēro: scīs, doctissī-mē vīr, fātā mortālīum esse variā. Ego nēscio in utro nūmērō pōnam mē; felīcium, an infelīcium. Etēnim si contēmplor mē-um fātum ex altēra parte, vīdēor mīhi pulchre fē-līx; si ex altēra, nīhil est infelīcius me. Balbīno ur-gēntē, ut cōfēreret rem in cōphēndīum; fīnīam, in-quit, doctissīme Balbīnē. Id ērit facīliūs mīhi āpūd vīrum, cui hoc tōtū nē-gōtīum est sic nōtūm, ut nōtūus nulli.*

A. *Dēpīngīs rhētō-rēm mīhi non alcumīstām.*

B. *Mox audītēs alcu-*

A certain priest went to him, saluted HIM respectfully: By and by thus he began, Most learned Balbinus, you will wonder, perhaps, that I a stranger should break in upon you thus, who I know are always very busy in the most sacred pur-suits. Balbinus nodded to HIM, which is his custom, for he is wonderfully sparing of words.

You are relating a proof of HIS prudence.

But the other, more pru-dent, goes on thus. Yet you will pardon my importunity, if you knew the cause why I am come to you. Tell me, says Balbinus, but in few words, if you can. I will tell you, says he, with as much brevity as I can. You know, most learn-ed man, that the fates of men are various. I know not in which number I may rank myself; of the happy, or the unhappy. For if I view my fate on one side, I seem to my-self delightfully happy; if on the other, none is more unhap-py than I am. Balbinus urging HIM, that he would bring the matter into a short compass, I will make an end, says he, most learned Balbinus. That will be more easy for me with a man, to whom this whole busi-ness is so well known, that it is better known to no one.

You are describing a rhē-torician to me, not an alchymist.

By and by you will hear

Exorsus est, from exordior.

mistam, *Hæc felicitas, inquit, contigit mihi a puero, ut discerem artem maximè expetendam omnium, illam alcumisticam, inquam, medullam totius philosophiæ. Balbinus experrèctus est nonnihil ad nomen alcumisticæ, in gestu tantum, cæterum, jussit gemitu, ut pergeret. Tum illè inquit, O mē misèrum! qui non incidèrim in eam viam quam oportuit. Cum Balbinus rogasset quāsnām viās diceret. Scis, inquit, optimè, (nam quid fugit tē, Balbinè, virum undequaque doctissimum) esse duplicem viam hujus artis, alteram quæ dicitur longatio, alteram quæ dicitur curtatio. At contigit mihi quoddam malo fato incidere in longationem. Balbinò sciscitante, quodnam discrimen viarum esset. Impudentem mē, inquit, qui loquor hæc apud tē, cui sciam omnia hæc esse sic notā, ut notiora nulli. Itaque accūrrī huc ad te supplex, ut misertus nostri, digneris impertire nobis illam felicissimam viam curtationis. Quo peritior es hujus artis, hoc minore negotio potēs communicare nobis. Ita Jēsus Christūs locupletet te semper majoribus dotibus. Cum hic*

the alchymist. *This happiness, said he, befel me from a child, that I learned an art the most to be desired of all, the alchymistic art, I say, the marrow of all philosophy. Balbinus was awakened somewhat at the name of the alchymistic art; in gesture only; but ordered him with a groan, that he should go on. Then he says, O wo is me! who did not light upon that way, which I ought. When Balbinus had asked HIM TO TELL what way he meant. You know, says he, good sir, (for what escapes you, Balbinus, a man in all respects the most learned) that there is a double way of this art, THAT THERE is one which is called longation, another which is called curtation. But it happened to me by some ill fate to fall upon longation. Balbinus asking what the difference of the ways was. Impudent man that I am, says he, who speak these things before you, to whom I know all these things are so well known, that they are better known to no person. Therefore I am come hither to you humbly begging, that pitying us, you would vouchsafe to impart to us that most happy way of curtation. The more skillful you are in this art, with the less trouble you can communicate it to us. So may Jesus Christ enrich you always with greater gifts. When he*

non faceres finem obtestandi, Balbinus coactus est fatēri, sē prorsus ignorare, quid Longatio aut Curtatio esset. Jūbēt expōnat ipse vim hārum vōeum. Tum inquit ille, quanquam scio mē loquī pēritiori, tāmēn quando jubēs itā, faciā. Qui contrivērunt tōiām etātem in hac dīvīna arte, vertunt spēcīēs rērum duābus rātiōnibus, altera quæ est brevior, sed hābet pluscūlum pēriculū, altērā quæ est longior, sed eādē tūtior. Ego vidēor mīhi infelix, qui hactenus sudārim in eā viā, quæ non arīdet meō anīmō: nēquē pōtūi nancisci quēquam, qui vellet indicāre altēram, cūjus amōre depēreo. Tandem Deus immisit in mētem, ut adīrem tē, vīrum non minus pīum quam doctum. Doctrīna præstat tibi, ut pōssis facile dāre quod pēto; pietās commōvēbit, ut vellis opītulārī fratri, cūjus salūs est tibi in mānu. Nē faciā longum, cum ille vētērātor amōvīssēt suspiciōnem fūci ā sē sermōnibus hūjusmodi, ac fēcīssēt fidem, altēram viā esse pērspectīssimā sibi, anīmus Balbīni jamfirīdem, pruriēbat. Tandem non tempērāns sibi, inquit,

did not make an end of conjuring HIM, Balbinus was forced to confess, that he was wholly ignorant what Longation or Curtation was. He bids HIM to explain himself the signification of these words. Then saith he, though I know that I am speaking to one more skilful, yet since you order it so, I will do it. They who have spent their whole life in this divine art, change the species of things two ways, the one which is shorter, but has a good deal of danger, the other which is longer, but the same is safer. I seem to myself unhappy, who hitherto have sweated in that way, which does not please my mind: neither could I procure any one, who would shew me the other, with the love of which I am dying. At last God put it into my mind, that I should come to you, a man not less pious than learned. Your learning enables you, so that you can easily give what I ask; your piety will move you, that you will help a brother, whose preservation you have in your power. That I may not make it tedious, when the cheat had removed the suspicion of rogucry from himself with speeches of this kind, and had made HIM believe, that the other way was very well known to him, Balbinus's mind for some time was itching. At length not restraining himself, he says:

E. 2

vālēat illā Curtatio, cūjūs nōmēn nē audīvi quīdēm unquam, tāntum abest ut tēneām, dic mīhi bōnā fidē, tēnēnē longātiōnem exacte? Phy! inquit ille, ad unguem, sed longitūdo displicet. Cum Balbinus rogāset quāntū tempōris rēquīrērētur: nimīum, inquit, pēnē tōtū annū: sēd intērim est tūtīssimā. Nē lābōrā, inquit Balbinus, etiāmsi sit opūs biennīō, modō fidās tuā arti. Ut confērām rēm in paucā; convēnīt inter eos, ut aggrēdērētur rem clam in aedibus Balbīni, hac lēgē, ut illē suppēditāret opērām, Balbinus sumptū, ac lūcrum dīvidērētur ex aequo et bōnō, quānquām modēstus impōstor ultro dēfērēbāt Balbīno tōtū lūcrum quod prōvērīssēt. Jurātum est utrīnque de silētiō, quod faciūnt quī initiāntūr in mysteriis. Jam illīco pēcūniā nūmērātur, unde artifex mercārētur ollās, vitrā, carbōnēs, reliquāque, quae pertīnēt ad instrūēdam officiānam. Ibī noster Alcumistā decōquīt eam pēcūniā suāvīter in scorta, aleam et computationes.

A. Hoc nīmīrūm est vertēre spēcīes rerum.

B. Balbīno urgētē, ut aggrēdērētur rēm, an

farewell to that Curtation, whose name I have not so much as ever heard, so far am I from understanding it, tell me in good truth, do you understand longation exactly? Puh! says he, to a tittle, but its length displeases me. When Balbinus had asked how much time would be required: too much, says he, almost a whole year; but in the mean time it is the safest. Do not be concerned, says Balbinus, though there should be occasion for two years, provided you can confide in your art. That I may bring the matter into few words: It was agreed betwixt them, that they should attempt the affair privately in the house of Balbinus, on this condition, that he should furnish the labour, Balbinus the expense, and that the gain should be divided equally and fairly, though the modest cheat of his own accord offered Balbinus the whole gain that should accrue. They swore on both sides respecting silence, which they do who are initiated in mysteries. Now presently the money is paid, where-with the artist should buy pots, glasses, fuel, and other things, which are proper for furnishing a forge. There our Alchymist spends that money merrily upon whores, dice, and drinking-clubs.

This indeed is to change the forms of things.

Balbinus urging him, that he should set about the business,

non tēnēs, inquit, illud, qui capit bēnē, hābēt dīmīdium facti? Est magnum præparāre mātēriam bēnē. Tandēm fornax capit adōrnāri. Hic rūsus erat opūs nōvo auro veluti illēcēbra auri ventūri: sēquēdem ut piscis non cāpitur absque ēscā, sic aurūm non prōveniit alcumīstīs, nisi pars auri admisceātur. Intērēā Balbīnus ērāt tōtus in suppūtātiōnibus. Nam subducēbat, si uncia pāreret quīdecim, quantum lūcri essēt rēditūrum ex bis mille uncīs: nam decrēverat insūmēre tantum. Cum alcumīstā decoxisset hanc pēcūniā quōquē, jamque sūmūlāssēt mūltūm opēra circa follēs et carbōnēs, ūnum mēsem atque altērūm, Balbīno rōgānte ecquīd rēs prōcēderet; prīmum obmūtuit, tandem respondit urgēti, “sicut p̄aclāra rēs sōlēt, quæ habent semper difficīlēs adytūs.” Causābātur errātum in emēndīs carbōnibus: nam emērat quercos cum esset opūs abvēgnīs aut colūrnīs. Ibī cētūm aurēi pērierānt. Nēc rēdiērunt ad aleam ēo sēgnus. Nōvā pēcūniā dātā, carbōnēs mūtāntūr; jamque rēs capitā est mājorē studiō quam antēā: quem admōdūm in bellō, milī-

do you not remember, says he, that saying, he who has begun well, has the half of the work? It is a great THING to prepare the stuff well. At length the furnace began to be prepared. Here again there was need of fresh gold, as it were an enticement to the gold that was to come; for as a fish is not caught without a bait, so gold comes not to the Alchymists, unless a portion of gold be mixed. In the mean time Balbinus was wholly ENGAGED in calculations. For he reckoned, if an ounce would produce fifteen, how much profit would accrue from two thousand ounces, for he had determined to lay out so much. When the alchymist had squandered this money also, and now had pretended much labour about the bellows and fuel, one month and another, Balbinus asking whether the business was going on; at first he was silent, at length he answered him, pressing HIM, “as great things use to go on, which always have difficult beginnings.” He pretended, that there had been a mistake made in buying the charcoal: for he had bought oak, whereas HE had need of fir or hazel. There a hundred crowns had been lost. Nor did they return to the game for that more backwardly. Fresh money being given, the charcoal is changed; and now the business was begun with greater eager-

tes, si quid accidit sēcūs quam vellent, sarcīūt vīrūtē. Cum officīnā ferbūisset jam aliquot mensēs, et aurēus sātūs expectārētūr, et nē micā quīdēm auri essēt in vāsīs, (nam jam alcumīstā decoxerat et omne illūd) aliā causatio inventā est, nīmīrum, vitrā quibus ūsus fuerat, non fuisse temphērata sīc ut oportuit. Etēnīm ūt Mercūrius non sit ex quōvis lignō, itā aurum non cōficītur quībūslibet vitris. Quō plūs erāt impēnsū, hoc mīnūs libebāt dēsistēre.

A. Sicalcātōrēs sōlēt; quāsi non sit multo sātiūs pērdere hoc quam tōtūm.

B. Sic est. Alcumīstā dejerābat nunquam impōsitū fuisse sibi sic. Nunc errōre deprehēso, catērā fōre tūtiora, et sēsē sartūrūm hoc dispendiū magnō cum fēnōre. Vitrīs mūtātis, officīna instaurātā est tertiō. Alcumīstā admōnēbat, rem succēssuram fēlicīus, si mittēret aliquot aurēōs dōnō virgīni mātri, quæ cōlītur, ut scīs. Paralīs; nam artēm essē sacrām, nequē rem gērī prospērē absque fāvōrē nūmīnūm. Id cōsiliūm vēhemētēr plācūt Balbīnō, piō hōmīnī, ūt qui prātermittēret nullum diēm, quin pēragēret dīvi-

ness than before: as in war, soldiers, if any thing has happened otherwise than they could wish, repair it by courage. When the forge had been heated now some months, and a golden product was expected, and not even a bit of gold was in the vessels, (for now the alchymist had squandered also all that) another pretence was found, namely, that the glasses which he had used, had not been tempered as they ought. For as a Mercury is not made out of every wood, so gold is not made with any kind of glasses. The more had been laid out, the less was he inclined to desist.

So gamblers are used to do; as if it were not much better to lose this than the whole.

So it is. The alchymist swore that he never had been imposed on so. Now the mistake being discovered, he said, that the rest would be safer, and that he would repair this loss with great interest. The glasses being changed, the forge was renewed a third time. The alchymist hinted, that the business would succeed more luckily, if he would send some crowns as a present to the virgin mother, who is worshipped, as you know, at Paralia; for the art was sacred, nor would the affair be managed successfully without the favour of the saints. That advice mightily pleased Balbinus, a pious man, as a man who omitted no day,

nām rem. *Alcumistā* suscepit religiōsam profectiōnem, nimirum, in proximum oppidum, atque ibi decoxit p̄cūniam in ganēis. Rēvēsus dōmum nūnciat, sibi esse summam spem, nēgōtium succēssurum ex sentiētiā, dīvam vīsam adēo annūere suis vōtis. Ubi sūdātum esset jam multo tempore, ac nē mīca quīdem auri nascēretur usquam, respondit Balbīno expostulanti, nīhil tālē unquam accidisse sibi in vicā, experto artem tōtīes, nec posse conjectāre sātis quid esset causā. Quum dīvinātum esset dīū, tandem illūd vēnit in mentem Balbīno, num̄ prātermīssisset quō diē audīre sacrum, aut dicere hōrariās p̄cēs, quas vōcānt. Nam nīhil succēdere, his ōmīssīs. Ibī impōstor inquit, mē mīserum! id admīssum est per obliuīōnem, sēmel atque itērum: et nūper surgens ā prolixo convivio, oblītus sum dīcere sālūtātiōnem virginis. Tum Balbīnus inquit, non mīrum, si tantā rēs non succēdit. Artīfex recipit pro duobus sacris prātermīssis, audītūrum duodēcim, et pro unīcā sālūtātiōne repōsītūrum dēcem. Cum p̄cūnia defēcisset prodīgum *Alcumistam* sūbīdē, nec causā p̄cēn-

bat he performed divine service. The alchymist undertook the religious journey, namely, into the next town, and there spent the money in tippling-houses. Having returned home, he tells, that he had the greatest hope, that the business would succeed to THEIR mind, that the saint seemed so much to agree to his prayers. When he had sweated now a long time, and not a bit indeed of gold was produced in any way, he answered Balbinus expostulating, that no such thing had ever happened to him in his life, having tried the art so often; nor could he conjecture sufficiently what was the reason. When they had guessed a long time, at length that came into the mind of Balbinus, whether he had omitted any day to hear mass, or to say the horary prayers, as they call them. For, HE SAID, that nothing would succeed, these being omitted. There the cheat says, Wo is me! that was done through forgetfulness, once and again: and lately rising from a long feast, I forgot to say the salutation of the virgin. Then Balbinus says, it is not wonderful, if so great a thing does not succeed. The artist undertakes for two masses omitted, that HE would hear twelve, and for one salutation THAT HE would pay ten. When money had failed the prodigal alchymist now and then, and no pretences for asking occurred,

di suppēterent, tandem commēntūs est hanc technam: rēdīit dōmum admōdum exanīmātus, ac lamentābili voce, pērī, inquit, fundītūs Balbīne, pērī; actum est de capite mēō. Balbīnus obstūpuit; et avēbat scīre causam tanti mālī. Aulicī subōdōrāti sunt, inquit, quod ēgīmus; nec exspecto aliūd quam ut mox dēdūcār in carcērem. Ad hanc vōcem Balbīnus expallūit sērio. Nām scis apūd nos esse capitāle, si quis exercēat alcumisticam absque permīssu princīpis. Illē pērgit, non mētūo mortem, inquit, ūtīnam illā contīngat: mētuo quiddam crudēlius. Inquit rōgānti quid esset; rāspīar aliquo in turrīm; illic cōgār per omnem vitā lābōrāre illis quībūs non libet. An est ulla mors quæ non dēbēat esse pōtior quam tālis vita? Ibī res ventilāta est consultātiōne. Balbīnus, quōniam callēbat artem rhētoricā, pulsāvīt omnes stātūs, si quā pēricūlum posset vitārī. Non pōtēs inficiārī crīmen? inquit. Nēquāquam, ait ille. Rēs sparsa est inter rēgīos satellītēs; et hābēt argūmēnta, quæ non possunt diluī. Nec pōtērāt factum quīdem dēfēndi ob manīfēstā lēgē. Cum, mūltis

at length he invented this trick: he returned home very much frightened; and with a lamentable voice, I am undone, says he, utterly, Balbinus, I am undone; there is an end of my life. Balbinus was amazed, and desired to know the cause of so great a calamity. The courtiers have smelt out, says he, what we have done; nor do I expect any thing else than that immediately I shall be carried to prison. At this saying Balbinus was pale in earnest. For you know with us it is capital, if any one exercises the alchymistic art without the permission of the prince. He goes on, I do not fear death, says he, I wish that would befall me: I fear something more cruel. He says to him asking what it was; I shall be carried somewhere into a tower; there I shall be forced during my whole life to work for those for whom I have no mind. Is there any death, which would not be better than such a life? There the matter was examined in consultation. Balbinus, because he understood the art of rhetoric, ran over all his topics, if by any way the danger could be avoided. Cannot you deny the crime? says he. By no means, says he. The report is spread among the king's guards; and they have proofs, which cannot be confuted. Nor could the fact indeed be defended, because of a plain law. When,

adductis in medium, videtur nihil firmi præsidi tandem alcumistâ, cui erant jam opus præsenti pecuniâ, inquit, nōs, Balbinē, agimus lentis consiliis; atquē res poscit fraxens remedium. Arbitror adfuturōs jam, qui abripiant mē in malam rem. Denique cum nihil occurreret Balbīno, tandem alcumistâ inquit, nec quidquam occurrat mihi, nec vidēo, quidquam superesse, nisi ut perream fortiter; nisi forte hoc placet, quod unum superest, utile, magis quam honestum, nesci quod necessitas est durum telum. Scis inquit, hoc genus hominum esse avidum pecuniæ; eoque posse corrumpi facilius ut silēant: quamvis sit durum dare illis furciferis quod profundant, tamen, ut res nunc sunt, vidēo nihil melius. Idem visum est Balbīno, ac numeravit triginta aureos, quibus redimeret silentium.

A. Liberalitas Balbini est mira.

B. Imo citius extulisses dentem ab eo quam nummum in honestâ re. Sic prospectum est alcumistâ, cui nihil erat periculi, nesci quod non haberet quod daret amica.

A. Demiror nihil nâsi esse Balbīnō in tantum.

after many things produced between them, there appeared no strong security, at length the alchymist, who had now need of present money, says, we, Balbinus, act by slow counsels; but the matter requires a present remedy. I suppose that some will be here presently, to hurry me into a bad situation. Lastly, when nothing occurred to Balbinus, at length the alchymist says, nor does any thing occur to me, nor do I see any thing left, but to die bravely; except perhaps this pleases you, which alone is left, useful, rather than honourable, only that necessity is a hard weapon. You know, says he, that this sort of men is greedy of money; and therefore THAT THEY can be corrupted more easily to be silent: though it be hard to give to those rascals to spend, yet, as matters now are, I see nothing better. The same thing seemed right to Balbinus, and he counted out thirty pieces of gold, by which he might purchase silence.

The liberality of Balbinus is wonderful.

Nay, you would sooner have knocked a tooth from him than a piece of money in an honest matter. Thus provision was made for the alchymist, who had no danger, only that he had not what he should give his mistress.

I wonder that Balbinus should have no sense to such a degree.

B. Heic tantum caret
*nāso, nasutissimus in ce-
 teris. Rursum fornax
 instruitur novā pecuniā,
 sed precātiunculā prēmisa
 ad virginem matrē,
 ut faveret coeptis. Jam
 totus annus exierat dum
 illō causante nunc hoc,
 nunc illud, opēra lūdītūr
 et impēsa pērit. Intērim
 extitit quidā rīdiculū
 cāsus.*

A. Quisnam?

B. Alcumistā habū-
*it furtivam consuetudinē
 cum uxore cuiusdam au-
 lici; maritus conceptā
 suspiciōnē, capit observā-
 re hōminem. Tandem cum
 nunciātum esset illi, sa-
 crificum esse in cubiculō,
 rediit domū fratēr ex-
 pectatiōnem, pulsat osti-
 um.*

A. Quid facturū hō-
 minī?

B. Quid! nihil suāvē,
*aut occisūrus erat, aut
 exsectūrus. Ubī maritus
 instans mīnitāretur, sē ef-
 fractūrum ostium vi, nī ux-
 or apērīret, trepidātum est
 magnopere et aliquid prae-
 sentāneū consiliū cir-
 cūspicitur. Nec erāt
 aliud quam quod rēs ipsā
 dābat. Abiecit tunicam,
 ac dejecit sēsē per fenē-
 stram angustam, non sine
 periculō, nec sine vulnerē
 ac fugit. Scis tāles fa-*

*Here only he wants sense,
 being very sensible in other
 things. Again the furnace is
 furnished with new money, but
 a short prayer being put up
 first to the virgin mother, that
 she would favour THEIR under-
 takings. Now a whole year
 was gone whilst he pretending
 one while this, another that, the
 labour is lost, and the expense
 is gone. In the mean time,
 there fell out a certain comical
 adventure.*

What?

*The alchymist kept clan-
 destine company with the wife
 of a certain courtier; the hus-
 band having conceived a suspi-
 cion, began to watch the fellow.
 At last when it was told him,
 that the priest was in the bed-
 chamber, he returned home
 contrary to THEIR expectation,
 AND knocks at the door.*

*What was he going to do
 to the fellow?*

*What! Nothing pleasant,
 either he would have killed him
 or have castrated HIM. When
 the husband pressing hard,
 threatened that he would break
 the door by force unless the
 wife would open it, they trem-
 bled mightily, and some present
 contrivance is contemplated.
 Nor was there any other than
 what the occasion itself offered.
 He threw off his waistcoat, and
 cast himself through a nar-
 row window, not without dan-
 ger, nor without a wound, and*

būlās *spargi* illūco ; *itāque* permānāvīt ēt ād Balbīnūm ; *atque* artifex dī-vīnārāt īd fōre.

A. Heic *itāque* tēnētūr mēdīus.

B. Imō, *elāpsus* est hinc *fēlicius* quam ē cūbī-cūlo. Audi *technam* hōmī-nīs. *Balbinus* nīhil expostulābat, *sed* nūbīlō vultu indicābat, sē non ignō-rāre, *quod* fērēbātur vulgo. Ille nōvērāt Balbīnūm esse plūm vīrum, pēne dixerim *superstitiosum* īn nonnūllīs ; *et* qui sunt tālēs, *facile* condōnant *supplicii* īn pēccāto *quamvis* magno. *Itāque* īnjīcit mentiōnem de *successu* nēgōtīi dātā ōpērā, quērītans non succēdere ut sōlēret, aut vellet : addēbat sē vēmēmēter mī-rārī quid essēt causā. Ibī Balbīnūs *commōtus* per occāsiōnem, qui vīdēbātur alīōqui *destīnāsse* sīlēnti-um, ēt ērāt qui *commōvērētur* *facile*. Non est obscūrūm, īnquīt, quod ob-stet ; pēccātā obstant quo mīnūs succēdāt, quod con-vēnit *tractārī* pūre a pūrīs. Ad hanc vōcēm, *artifex*, procūbūit īn gēnūā, sūbīn-de tundens pēctūs *lachry-mabīli* vultu ac vōcē, īn-quīt, *dixisti* verīssīmum, *Balbinē*, peccātā, īnquam, obstant, *sed* mēā peccāta, non tūā : nam non pūdē-

fled. You know *that* such stories are *spread* immediately ; *therefore* it came also to Balbinus, and the artist had been *guessing* that it would be so.

Here *therefore* he is held by the middle.

Nay, *he slipped* hence more *luckily* than out of the bed-chamber. Hear the trick of the fellow. *Balbinus* did not question HIM, but by his cloudy countenance shewed, that he was not ignorant of *what* was reported commonly. He *knew* that *Balbinus* was a pious man, I might almost have said *superstitious* in some things ; and they who are such, *easily* forgive one who *supplicates* THEM in a fault never so great. *Wherefore* he makes mention of the *success* of the business with *studied* pains ; complaining that it did not *succeed* as it *used*, or he *wished* : he added that he *very* much *wondered* what was the reason. *There* *Balbinus* *being* moved upon the occasion, who seemed otherwise to have intended *silence*, and was ONE who could be moved easily. It is not obscure, says he, what *hinders* THE AFFAIR ; sins *hinder* IT from *succeeding*, which answers to be handled purely by the pure. At this saying, the artist fell upon his knees. and now and then *smiting* his breast with a lamentable countenance and voice, says, you have said a very true thing, *Balbinus*, sins, I say, hinder, but my sins, not

F

bit me confitēri meam turpitudinem apud te, velut apud sanctissimum sacerdotem. Infirmitas carnis vicerat me. Satanas pertraxerat me in suos laqueos, et O me miserum! e sacrificio factus sum adulter. Tamen hoc munus, quod misimus virginī matri, non perit omnino. Perieram certo exitu, nisi illa succurrisset. Jam maritus effringebat fores; fenestra erat arcior quam ut possem elabi. In tam presentaneo periculo, veni in mentem sanctissimae virginis; prociדי in genua, obtestatus sum, si munus fuisset gratum, ut optularetur. Nec mora, repeto fenestram, (nam sic necessitas urgebat) et repēri amplam satis ad effugium.

A. Crēdidit Balbinus istā?

B. Crēdidit! imo ignovit etiam, et admōnuit religiōse, ne praeberet se ingrātum beātissimae virginī. Rursus pecuniā nūmerāta est danti fidem se tractātūrum sacrām rem pūre posthac.

A. Quis finis tandem?

B. Fābulā est perlongā; sed ego absolvam paucis. Cum lūisset hominem dū ejusmodi commēntis, et extorsisset non me-

yours; for I will not be ashamed to confess my filthiness to you, as to a most holy priest. The weakness of the flesh had conquered me. Satan had drawn me into his snares, and wo is me! of a priest I am become an adulterer. Yet this present, which we sent to the virgin mother, was not lost altogether. I had perished by certain destruction, unless she had succoured me. Now the husband was breaking open the door; the window was narrower than that I could get out. In so imminent danger, I thought of the most holy virgin; fell upon my knees, and besought her, if the present had been acceptable, that she would help me. Without delay, I go again to the window, (for so necessity obliged me) and I found it large enough for an escape.

Did Balbinus believe those things?

Believe! nay, he pardoned HIM too, and advised HIM religiously, that he should not shew himself ungrateful to the most blessed virgin. Again money was paid him giving his promise that he would manage this holy affair purely hereafter.

What was the end I pray?

The story is very long; but I will finish it in a few words. After he had cheated the man a long time with such inventions, and had extorted not a

diōcrem vim pecūniæ ab
 eo, tandem venit qui nō-
 vērāt nebūlōnem a puērō.
 Is facīlē, dīvinans illūm
 āgēre idēm apūd Balbī-
 num, quod ēgērāt nusquam
 non, aggrēditur eum clam,
 expōnit quālem artīficem
 fōvērēt sūæ dōmī; mōnēt
 ut ablēgēt hōmīnem quam
 prīmum, nī māllet ipsum
 fūgēre aliquādo compīlā-
 tīs scrīnīs.

A. Quid Balbīnus hic?
 vidēlīcet, cūrāvit hōmīnem
 conjiciēdum in carcērem.

B. In carcērem! Imo,
 nūmērāvit viāticum, obsē-
 rāns pēr omniā sacrā, nē
 effutīret quōd accidīssēt:
 et sāpuit meā sententiā
 quīdem, qui māluerūt hoc
 quam esse fabūla convīvi-
 ōrum, et fōrī, dēinde vē-
 nīre in pērīcūlum confis-
 cātīōnis. Nam ērāt nīhil
 pērīcūlī impostōrī, tēnēbat
 tantum artis quantum quī-
 vis asīnūs, et impostūra
 in hoc gēnere est favōrā-
 bīlis. Quod si intētāssēt
 crīmēn furti, unctio rēd-
 dēbat eūm tūtum a sus-
 pēndiō; nēquē quisquam
 alat lūbēns tālēm in car-
 cērē grātīs.

A. Mīsērēsceret mē
 Balbīni, nīsi īpsē gaudē-
 rēt dēlūdi.

B. Nunc prōpērān-
 dum est in aulām; āltīs

small quantity of money from
 him, at length there came ONE
 who had known the knave from
 a child. He readily conjectur-
 ed that he was doing the same
 thing with Balbinus, which he
 had been doing every where
 else, goes to him privately, tells
 HIM what an artist he was main-
 taining in his house; he advises
 HIM to dismiss the fellow as soon
 as may be, unless he chose
 rather that he would run
 away some time after, having
 robbed HIS chests.

What did Balbinus here?
 surely, he ordered the fellow to
 be thrown into jail.

Into jail! Nay, he paid
 HIM money for HIS journey, be-
 seeching HIM by all that was sa-
 cred, that he would not blab
 what had happened; and he
 was wise in my opinion truly,
 who chose this rather than to be
 the talk of feasts, and the mar-
 ket, and afterwards come in
 danger of confiscation. For
 there was no danger of the cheat,
 he understood as much of the
 art as any ass, and cheating in
 this sort is favoured. But if
 he had laid against HIM the
 crime of felony, his unction ren-
 dered him secure from hang-
 ing; nor would any one main-
 tain willingly such a fellow in
 jail for nothing.

I would pity Balbinus, ex-
 cept he was glad to be deluded
 himself.

Now I must hasten to
 court; at some other time I will

rěfěřām *multo* stūltiōrā
 ětām his.

A. Cum *vācābit*,
 [TIBI] ět *audīam* lūbēns,
 ět pēnsābo *fābūlām* fābūlā.

tell you *much* more foolish
 things than *even* these.

When you *shall be* at lei-
 sure, I both *shall hear* you
 gladly, and requite *story* with
 story.

V. HIPPOLANUS.

One who cheats in selling Horses.

A. IMMORTALEM
Deum! quam tōrvē intū-
ētur *nostēr* Phædrūs, et
sūbīndē *suspēcit* in cælum!
ādōriar. Quid nōvæ rēi
accēdit, Phædre?

B. Quamōbrem in-
tērrōgās istūc, Aulē?

A. Quōnlam vīdēris
mīhi factūs Cāto e Phæ-
dro; est tanta sēvēritas
in vultu.

B. Non mīrum, āmī-
cē, confessus sum mēā pec-
cātā mōdo.

A. Phy! jam dēsīno
mīrārī, sed āgē dic bōnā
fidē, confessūs ēs omnia?

B. Omniā quīdēm quæ
venīēbant in mentem, unī-
cō duntaxāt excēpto.

A. Cur rēticuīstī hoc
unūm?

B. Quia nōndūm pō-
tūit displicēre mīhi.

A. Opōrtēt esse suāvē
peccātūm.

B. Nēscīo ān sīt fīc-
cātum, sed si vācāt, au-
dīes.

A. Audīam ēquīdēm
lūbēns.

B. Scis quantā impōs-
tūra ēst apūd nōstrōs in

IMMORTAL God! how
grave looks our Phædrus, and
now and then casts his eyes up
to heaven! I will accost HIM.
What new thing has happened,
Phædrus?

Wherefore do you ask that,
Aulus?

Because you seem to me
to have become a Cato of a Phæ-
drus; there is so much gravity
in your countenance.

It is not wonderful, friend,
I have confessed my sins just
now.

Puh! now I give over
wondering; but come tell me
in good earnest, have you con-
fessed THEM all?

All indeed which came into
MY mind, one only excepted.

Why did you conceal this
one?

Because IT could not yet
displease me.

It must be a sweet sin.

I know not whether it be a
sin, but if you are at leisure,
you shall hear IT.

I will hear IT indeed will-
ingly.

You know how great
cheating there is with our

his qui vendunt aut locant equos.

A. Scio *plus quam vellēm, dēlūsus non sēmēl ab illis.*

B. Iter *nūper* incidit *mīhi*, cum *sātis prolixum, tum etiam accēlērāndūm. Addeō* quēdam *ex illis*, quem *dixissēs* *mīnimē malum ejus gēnēris*, et *nonnihil amīcitiæ etiam* intercēdebāt *mīhi cum hō-mīnē. Narro mīhi esse* *sēriam rēm, opūs esse* *præstrēnūo equō; si unquam præbūissēt sē bō-num vīrum mīhi, nunc* *præstārēt. Ille pollicētūr sē actūrum mēcūm sic ut* *āgēret cum sūo chārissīmo fratrē.*

B. Fortāssis *impōst-tūrūs ēt frātri.*

B. Indūcit *in stābū-lām; jūbet ut eligām ex omnībus equīs quēmcūm-quē vellem. Tandem ū-nus arrīdebāt plus cætē-rīs. Illē prōbāt meum jū-diciūm, dējērans eum ē-quum expētītum esse frē-quēntēr ā mūltis: sē mā-luissē servāre eum singū-lārī amīco, quam addicēre ignōtis. Convētum est de prētio, præsens pecū-nia nūmērātur. Conscēn-do. Equus gestiēbat mī-rā alacritātē in ēgrēssu; dixissēs esse ferōcūlum, nam ērāt obēsūlus, et pul-chēllūs. Ubī equitāssēm*

countrymen among those who sell or hire horses.

I know more than I would, being cheated not once ONLY by those fellows.

A journey lately happen-ed to me, both pretty long, and also to be hastened. I go to one of those, whom you would have called the least roguish of that sort, and some friend-ship too was between me and the man. I tell him that I have a weighty business, that I have need of a very stout horse; if ever he had shewn himself an upright man to me, that now he would do it. He assures me that he would deal with me just as he would deal with his own dearest brother.

Perhaps he would have imposed even on his brother.

He takes me into the sta-ble, bids me to choose out of all the horses whichsoever I would. At length one pleased me more than the rest. He ap-proves of my judgment, swear-ing that that horse had been desired frequently by many; that he chose rather to keep him for a particular friend, than to sell him to strangers. We agreed about the price, the ready money is paid down, I mount him. The horse fran-ced with wonderful alacrity in setting out; you would have said that he was mettlesome, for he was pretty fat, and hand-some. When I had ridden

jam sesquihoram, sensi planè lassum, nec quidem posse impelli calcāribus. Audiēram tālēs āli ab illīs ad impōsturam, quos jūdycārēs insignēs e spēciē, ceterum impātientissimos labōris. Ego continuo mēcum, captiūs sum; āgē, rēferam pār pāri, ubi rēdicō domūm.

B. *Quid consilii cāpiēbas heic, ēquēs absque ēquō?*

A. *Id quod rēs dābat. Deflexi in proximum vicum illic depōsui ēquum apud quēdam nōtum mīhi, et conduxi aliērum; profectus sum quo destināram, rēversus sum, redō conductitūm ēquum; rēfērio mēum sōphistām, ut ērāt, obēsūm et pulchrē rēquītum; vectus eo rēdō ad impostōrem, rōgo ut ālāt aliquot diēs in suo stabulō, dē.āc rēpētiēro. Percunctātur quam commōde gēssērit mē. Ego dējēro per omnia sacrā, mē nunquam conscēdisse tergum feliciōris ēquī in vitā, vōlasse pōtius quam ambulāsse; nec sensisse lassitudīnem tam longo itinēre, nec factum pīlo macriōrem ob labōrem. Cum pērsuāsēram illi hāc esse vērā, cōgītābat tacitus sēcum, istum ēquum esse aliūm, quam hactenus suspē-*

now an hour and a half, I perceived him quite tired, and that he could not indeed be urged on with the spurs. I had heard that such were kept by them for cheating, which you would judge excellent by their appearance, but very unable to bear labour. I said presently with myself, I am caught: well, I will repay like for like, when I return home.

What course did you take here, BEING a horseman without a horse?

That which the PRESENT occasion offered. I turned off into the next town: there I entrusted my horse with a certain man known to me, and hired another; I proceeded whither I had designed, I returned, I return the hired horse; I find my cheat, as he was, fat and finely rested. Mounted upon him, I return to the rogue: I ask HIM that he would feed HIM some days in his stable, till I shall call for HIM again. He asks me how well he carried me. I swear by all that is sacred, that I had never mounted the back of a better horse in my life; that HE flew rather than paced, and was not sensible of weariness in so long a journey, nor made a hair the leaner for his labour. When I had persuaded him that these things, were true, he thought silently with himself, that that horse was of another kind, than hitherto he had suspected. There-

cātus esset. Itaque priusquam abirem, rogābat num mihi equus esset venālis: primo negābam, quod si iter incidēret dēnūo non foret facile nancisci similem: attamen nihil esse tam chārum mihi, quod non esset venāle pretiō largō: etiāmsi quis cupērēt emptum mē ipsum, inquam.

A. Næ tu agēbas Crētēnsē pulchrē cum Crētēnsī.

B. Quid multis? Non dimittit mē, dōnec indicārem. Indicāvi non paulo plūris quam emērām. Digressus āb hōmīne, mox subōrno qui agēret partem hujus fābūlē mihi, pulchrē instructum et edōctum. Is ingressus domū, inclāmat locatōrem, ait sibi opūs esse insigni equō, et egregie patiēti lābōris. Alter ostendit multos, et prædicat fossimum quemque maxime: non laudat illum solum, quem vendidērat mihi, quōniam existimābat verē tālem, qualem prædicāveram. At alter illico rogāt num et illē esset venālis. Locātor primum obitescere atque prædicare alios ambitiōse. Cum iste, cæteris probatis utcūque, semper agēret de illo ūnō, tandem locātor apud se, iudicium meum de illo equo plāne fēfellit mē; siquē-

fore before I went away, he asked me whether my horse was to be sold: at first I denied, because if a journey should fall out again, it would not be easy to get the like; but that nothing was so dear to me, which was not to be sold for a large price; though any one should desire to buy myself, say I.

Truly you were acting the Cretian finely with the Cretian.

What need is THERE OF many words? He does not dismiss me till I set my price. I set IT at not a little more than I had bought HIM. Having departed from the man, by and by I suborn ONE, to act a part of this play for me, well instructed and taught. He entering the house, calls upon the jockey: he says that he has need of a very good horse, and remarkably capable of enduring labour. The other shews him many, and commends every worst horse most. He does not commend him alone which he had sold to me, because he thought him truly such, as I had commended him for. But the other immediately asks whether he also was to be sold. The jockey at first was silent, and commended others mightily. When he, having approved of the rest in some measure, always was treating about that alone, at last the jockey says to

dem hic p̄rēgrīnus stā-
tim agnōvīt hunc īnter om-
nēs. Cum illē instārēt, t̄an-
dēm īnquīt, hic est v̄nālīs,
sed fortāssē dēt̄errēbērīs
pr̄etiō. Pr̄etiūm, īnquīt,
illē, non est magnum, si
dignītās rei respōndēāt.
Indicā. Indicāvīt alīquān-
to plūris, quā īndicārām
īpsi, captans ēt hoc lucrūm.
Tandēm convēnīt de pr̄e-
tio: sātis māgnā arrha
dātur, nēmp̄hē rēgālīs aure-
us, nē qua suspiciō s̄imū-
lātē emptiōnis incīdēret.
Emptōr jūbēt pābūlum dā-
rī ēquō. Ait sē rēditūrūm
mox, ēt abductūrūm. Dāt
ētiam drāchmām stābūlā-
rīō. Ego, s̄imūl atquē
cognōvi pāctiōnem essē
fīrmām, s̄ic ūt non p̄ossēt
rescīndī, cēdo rūsus ad lō-
cātōrem ārmātus ocrēs ēt
calcārībūs. Clāmo anhē-
lus; ille ādēst, rōgāt quīd
vēlīm. Meus equūs adōr-
nētur illīco īquam, nam
pr̄oficīscendum est e ves-
tīgīo ob maxīme s̄erīam
rem. Atquī mōdo, īnquīt,
mandābās ūt alerem tuum
ēquum alīquot diēs: Vē-
rum īnquām, sēd nēgōti-
um objectum est pr̄ater ex-
pectatiōnem, idquē rēḡtūm,
quōd p̄āit̄ur nullam dīlā-
tiōnē. Hic ille, elīgas
ex omnībūs quem vōlēs;
non pōtēs hābērē tūūm.
Rōgo, quā mōbrēm! Quō-
nīam īnquīt, vēndītūs est.

himself, my judgment of that
horse plainly deceived me:
since this stranger immediately
knew him amongst THEM all.
When he urged him, at last
says he, he is to be sold, but
perhaps you will be frightened
at the price. The price, says he,
is not great, if the worth of the
thing answer. Set your price.
He set him at somewhat more
than I had set him at to him,
catching also at this gain. At
length THEY agreed about the
price: a pretty large earnest
penny is given, namely, a royal
crown, lest any suspicion of
a pretended purchase should
happen. The buyer orders
hay to be given to the horse.
He says that he will return
presently, and take him away.
He gives also a six-pence to
the ostler. I, as soon as I
knew that the bargain was firm,
so that it could not be broken,
go again to the jockey, dressed
in my boots and spurs. I call
him being out of breath. He
comes, asks me what I would
have. Let my horse be got ready
presently, say I, for I must go
immediately upon a serious bu-
siness. But just now, says he,
you ordered that I should keep
your horse some days: True,
say I, but business has fallen in
my way contrary to expectation,
and that the king's, which ad-
mits no delay. Then he said you
may choose out of all, which
you will; you cannot have your
own. I ask, what for! Be-

Idē sīmūlātā māgnā p̄r-
tūrbātiōne, inquam: Sū-
p̄rī prohibēānt quōd dī-
cēs. Hoc itīnēre objēctō,
non vēndērēm ēūm ēquūm,
ētīāmsī quis nūmērēt quā-
druplūm. Incipio rīxām;
clāmo mē pērdītūm. Tan-
dem ēt illē incālūtī. Quid
ōpūs, inquīt, jūrgiīs? In-
dīcāsti ēquūm, ego vēndī-
dī, sī nūmērō prētīūrā,
hābēs nīhīl quōd āgās mē-
cūm. Sunt lēgēs īn hac
tūrbē: non pōtēs compēl-
lēre mē ad exhibēdūm
ēquūm. Cum clāmāssēm
dīū, aut exhibērēt ēquūm,
aut emptōrem; tandem
irātūs nūmērāre prētīūm.
Emērām quīndēcīm aurē-
īs, aestīmārāt vīgīntī sex,
ille aestīmārāt trīgīnta du-
ōbus. Cōgītābāt āpūd sē,
præstāt fācēre hoc lucrī,
quam reddēre ēquūm. Ab-
tō sīmīlīs dōlētī, ac vīx
flacatus pēcūnia dātā. Il-
lē rōgāt ūt bōnī consūlām,
sē pensātūrūm hoc incom-
mōdī īn alīīs rēbūs. Sic
īmpōstītūm est īmpōstōrī.
Hābēt ēquūm nulliūs prē-
tīū. Expēctāt ūt quī dē-
dīt arrham, vēniāt nūmērā-
tum pēcūniām: at nēmo
vēnit, nec ūnquām est
vēntūrūs.

A. Intērīm nunquam
expōstulāvit tēcūm?

B. Quā frontē? aut

cause, says he, he is sold. There
pretending great uneasiness, I
say, God forbid what you say.
This journey having occurred,
I would not sell that horse,
though any one would pay me
four times as much. I begin a
scolding; I cry out that I am
ruined. At length he too grew
warm. What need is THERE,
says he, of all this bawling?
You set a price on your horse.
I have sold him: if I pay you
YOUR PRICE, you have nothing
that you can do with me. There
are laws in this city: you can-
not compel me to produce the
horse. After I had cried out a
long time, either that he should
produce the horse, or the buy-
er; at length being angry, he
pays ME the price. I had bought
him for fifteen crowns: I had
valued him at twenty-six: he
had valued him at thirty-two.
He thought with himself, it is
better to make this advantage,
than to return the horse. I go
away like one fretting, hardly
satisfied with the money given
ME. He begs that I would take
IT in good part, that he would
make amends for this inconve-
nience in other things. So I
cheated the cheater. He has a
horse of no value. He expects
that he who gave the earnest,
should come to pay his money;
but no body comes, nor ever is
likely to come.

In the mean time, did he
never dispute the case with you?

With what front? or with

*quō jūre facerēt id? Con-
vēnit quīdem sēmēl atque
itērum. Conquestus est
dē fidē emptōris. Vērū
ēgo ex postulāvi ultro cum
hōmīnē, dīcens, illum dig-
num ēō mālō, quī spōliāvit
mē tāli ēquō, præpropērā
venditiōne. Hoc est crī-
mēn tam bēnē collocātum,
meā sententiā, ūt non pos-
sīm inducere ānīmum con-
fīteri.*

*A. Ego poscerēm
statuam mihi, si designās-
sem aliquid tāle.*

*B. Nescio an loquē-
ris ex animo; tāmēn ad-
dis ānīmum mihi, quo mā-
gis libeat facere fūcum
tālībus.*

*what right could he do it? He
met ME indeed once and again.
He complained about the hones-
ty of the buyer. But I dis-
puted readily with the fellow,
saying, that he was worthy of
that misfortune, who robbed me
of such a horse by too hasty a
sale OF HIM. This is a crime
so properly placed, in my opi-
nion, that I cannot bring MY
mind to confess it.*

*I would demand a statue
for myself, if I could have con-
trived any such thing.*

*I know not whether you
speak from YOUR heart; yet
you give encouragement to me,
that I may be more disposed to
put a trick upon such FELLOWS.*

VI. CONVIVIUM FABULOSUM.

A Feast for telling Stories.

POLYMYTHUS, GELASINUS,
LYTHLUS, PHILOGELOS,
ADOLESCHEs.

EUTRAPELUS, ASTAEUS, PHY-
EUGLOTTUS, LEROCHARES.

A. *UT non dēcēt bēnē
institūtā cīvītātē esse
sine lēgibus ac princīpe ;
itā nec oportet convivium.*

Ge. *Isthuc vērō per-
plācet, ut unus respondē-
am nōmīne totius pōpūli.*

Po. *Heus ! puer, ad-
fer huc tālōs ; hōrum suf-
frāgīs regnum decernētur
cuicunque Jūpiter fāvērit.*
*Euge ! Jupiter favit Eu-
trāpēlō. Sortēs non fu-
ere ceca. Māgis idōnēus
non pōtērat eligī, etiāmsi
punctā collēctā fuissent vī-
rītīm per singulās tribūs.*
*Vulgo jactātur provērbī-
um, non tam vānum, quam
pārūm Latīnum. Nōvūs
rex nōvūs lex.*

Eu. *Quod sit fēlix
faustumque huic convivio.*
*Primum edīco, ne quis prō-
fērto heic prāter rīdīcūlas
fābūlās. Cui deērit fābū-
lā multātor drachmā. Eā
pēcūniā insūmītōr in vī-
nūm. Atquē extēpōre*

*AS it does not become a
well ordered state to be without
laws and a prince ; so neither
ought a feast.*

*That indeed pleases ME ve-
ry well, that I alone may an-
swer in the name of the whole
people.*

*Soho ! boy, bring hither
the dice : by their votes the so-
vereignty shall be disposed of to
whomsoever Jupiter shall be
favourable. Well done ! Jupiter
has favoured Eutrapelus. The
lots were not blind. A more
suitable man could not be cho-
sen, though the votes had been
taken man by man through
every tribe. THERE is com-
monly used a proverb, not so
silly as IT is bad Latin. A new
king, a new law.*

*Which may it be lucky and
fortunate for this feast. First
I proclaim, that no person tell
ANY here but comical sto-
ries. Let him that will want
a story be fined six-pence. Let
that money be spent on wine.
And let things invented extem-*

*confictā hābēntor in lēgī-
tīmīs fabūlīs, mōdo probā-
bīlē ēt dēcōrūm sērvētūr.
Sī nūllī dēērīt fabūlā, dūo
pēndūnto prētium vīnī,
quōrūm altēr dixērit lēpi-
dissimam, altēr frīgīdīs-
simām fabūlam. Convī-
vātor esto Immūnis a
sumptu vīnī: ūnūs suffē-
dītātō sumptūm cibōrum.
Sī quīd controversiā incī-
dērit, Gēlāsīnus esto arbī-
tēr ēt iūdex hūjūs rēī. Sī
vōs scīvērītis hāc, rātā sūnto.
Qui nōlūērīt pārrēre
lēgī, abīto, tāmen sic, ūt
sit iūs fāsquē rēdīrē pōs-
sīt rēdīrē ad cōmpōtatiōnē.*

G. Vōlūmūs, lēgēm
lātām ā rēgē esse rātām
nōstrīs suffrāgīis, sēd ūn-
dē circūlūs fabūlārū
prōficiāscētūr?

Eut. Undē nī a convī-
vātōre?

As. Juriscōnsūltī nē-
gānt esse lēgēm quā non
sīt æquā.

Eu. Assēntīōr.

At. At tūā lex æquāt
optīmām fabūlām pessī-
mā.

Eu. Ubī vōlūptās quæ-
rītūr, tbt prōmēretūr non
mīnūs laudīs, quī dīcīt
pessīmē quam quī optīmē,
velūt īntēr cāntōrēs nēmo
vōlūptāti est, nīsī quī cē-
cīnērīt aut īnīgnīter be-
ne, aut ēgrēgīē mālē. Nōn-
nē plūrēs rīdēt audītō

*fore be reckoned among lawful
stories, provided probability
and decency be preserved. If
none shall want a story, let
those two pay the cost of the
wine, of whom the one shall tell
the wittiest, the other the dullest
story. Let the master of the feast
be free from the expense of the
wine: let him alone bear the ex-
pense of the victuals. If any
dispute happen, let Gelasinus be
the decider and judge of this
matter. If you confirm these
things, let them be established.
Let him that will not obey the
law, go away, yet so that it may
be lawful and right for him to
return the day after to the club.*

We desire, that the law
made by our king, should be
confirmed by our votes; but
whence shall the circle of sto-
ries proceed?

Whence but from the en-
tertainer?

The lawyers deny THAT
THAT is a law which is not just.

I assent to it.

But your law compares the
best story to the worst.

Where amusement is
sought, there he deserves not
less praise who speaks very ill,
than he who speaks very well,
as among singers no man
pleases, except he that sings ei-
ther remarkably well, or extra-
ordinarily ill. Do not more
laugh on hearing the cuckow,
G

eōccyġē, quam luscynā? *Heic mediocritās non habet laudem.*

As. At cur plēctuntur qui aufērunt laudem?

Eut. Ne nīmīā fēlicitās prōvocēt aliquām Nēmēsīn illīs, si aufērent et laudēm et immūnitātem sīmūl.

As. Per Brōmīum, Mīnos ipse nūquām tulit æquīōrem lēgēm.

Phylyth. Fērēs nūllām lēgēm de mōdō bibēndī?

Eut. Rē dīspēctā, sēquār exēmplum Agesīlāi, rēgis Lacēdæmōniōrum.

Phyly. Quid is fecit?

E. Cum is quōdam tempore dēlectus esset symposiarchūs arbitriō talōrum; architrēclinō rōgāntē quāntum vīni jūbēret appōni cuique, inquit, Si largior cōpiā vīni parāta est, dato cuique, quantum pōpōscerit; si mālignior, distribūito omnibus ex æquo.

Phylith. Quid sibi voluit illē Lacōn, cum diceret hæc?

Eut. Agēbat hoc, ut convīvium nequē esset temulēntem, nequē rursum quērūlum.

Phylith. Quī sic?

Eut. Quā sunt qui gaudent bibere largius, sunt qui gaudent parcius.

than the nightingale? here mediocrity has not praise.

But why are they punished who carry off the praise?

Lest too much prosperity should provoke some Nemesis against them, if they should obtain both praise and immunity together.

By Bromius, Minos himself never made a more equitable law.

Will you make no law concerning the manner of drinking?

The thing being considered, I will follow the example of Agesilaus, king of the Lacedæmonians.

What did he do?

When he on a certain time had been chosen president of a feast at the pleasure of the dice, the governor of the feast asking him how much wine he would order to be served to every one, he says, if a larger store of wine has been provided, give to every one as much as he shall have called for; if a more sparing, divide to every one alike.

What meant that Lacedæmonian, when he was saying these things?

He meant this, that the feast should neither be drunken, nor yet again a querulous feast.

How so?

Because there are some who love to drink plentifully, there are some who love to

Rēpēriūntūr ēt abstēmīi, quālis Rōmulus dīcītūr fuisse. Itaque si vīnum datur nulli nīsī poscēti, primum nēmo compellītūr ad bibēndūm, ēt tāmēn desīdērānt nīhil, quībus largior pōtiō est grāta. Itā fīt ut nēmo sīt trīstīs in convīvio. Kursus, si parciōr cōpia vīni distribuitur aqūis portiōnibus in singūlos, hābēnt sātis qui bibūnt mōdērātius, nēquē pōtēst quīsqūam obmurmūrāre in aequālītātē; quando quī haustūrus ērāt largīus, compōnit sē ad tempērantiam aequō animō. Si hoc exemplum plācēt, ūlār: nam volūmus hoc esse fābulosum, non vīnosum convīvium.

Phylyth. Quid igitur bibēbat Rōmulus?

Eut. Idēm quōd cānēs bibūnt.

Phylyth. An non istūd indīgnūm rēgē?

Eut. Nīhil māgis quam quod rēgēs spīrant aērē commūni cum cānībūs, nīsī quōd illūd interest; rex non bibit cāndēm āquām, quām cānis bibērēt, sēd cānis haurīt aērem quem rex efflāvit. Et vīcissim rex haurīt aērem quem cānis efflāvit. *Alexāndēr ille māgnūs tūlīssēt plūs glōriæ, si bibīssēt cum cānībūs.* Nam

DRINK sparingly. There are likewise found abstemious people, such as Romulus is said to have been. Therefore if wine be given to none but to him who calls for it, first no person is forced to drink, and yet they want nothing to whom more plentiful drinking is agreeable. So it comes to pass that no one is sad in the feast. Again, if a less quantity of wine be distributed in equal shares to each, they have enough, who drink moderately, nor can any one murmur in such equality, seeing he that would have drunk plentifully reconciles himself to temperance with a contented mind. If this example pleases you, I will use it, for we would have this to be a fabulous, AND not a drunken feast.

What then did Romulus drink?

The same that the dogs drink.

Is not that unworthy of a king?

No more than that kings breathe in the air common to the dogs, only that there is that difference; the king does not drink the same water which the dog drank, but the dog draws in the air which the king breathed out. And again, the king draws in the air which the dog breathed out. *Alexander the great would have gotten more glory, if he had drunk with the dogs.* For nothing is

nihil pėjūs regi qui vīgīlāt tot millibus hōmīnum quam vīnōlentia. Cætērum Rōmūlum fuisse abstēmīum, apōphthēgma, dictum ab illo non infēstīviter, declārat. Etēnī cum quīdam, vīdēns illum abstinēre a vīno, dixisset, vīnum fūtūrum vīle, si omnēs bībērēt quēmādmōdum illē; Imō, inquit, tum arbttror, fōrē cārissīmum, si omnēs bībērēt vīnum quēmādmōdum ego, nam bībo quantum lūbēt.

Ge. Utinam noster Joānnēs Botzēmus, canōnicus Constantincnsis adēsset heic, qui rēferrēt nobīs quēndām Rōmūlum! Nam *et is est non mīnus abstēmīus quam dīcitur, aliō qui cōmis et festīvus convīvā.*

Po. Agē, si pōtēstīs, non dīcām sorbēre et flāre sīmūl, quōd Plautus ait esse diffīcile; sēd ēdēre et audīre, quōd est perfācīlē; auspīcābōr mūnūs fabulāndī bōnīs ovībus. Si fabulā erit pārum lepidā, scitōte Batāvam esse. Opīnor nōmēn Māccj auditūm aliquot vēstrūm.

Ge. Non est itā dū quōd perrīt.

Po. Cum is vēnīssset in civitātem quæ dīcitur Leydis, ac, nōvūs hōspēs, vēllēt innōtēscēre quōdāam jōcō, (nam is erat hōmīnī

worse for a king, who watches over so many thousands of men, than drunkenness. But that Romulus was abstemious, an apophthegm, spoken by him not unwittily, declares. For when one, seeing that he abstained from wine, had said, that wine would be cheap, if all would drink it as he did; nay, says he, then I think that it would be very dear, if all would drink wine as I do, for I drink as much as I have a mind.

I wish our John Botzem, canon of Constance, was here, to give us some idea of Romulus! For he too is no less abstemious than ROMULUS is said TO HAVE BEEN; BEING otherwise a courteous and pleasant companion.

Come, if you can, I will not tell you to sup and blow at the same time, which Plautus says is difficult, but to eat and hear, which is very easy; I will begin the business of telling stories with good omens. If the story will be not very elegant, know that it is a Dutch ONE. I suppose that the name of Maccus has been heard by some of you.

It is not very long since he died.

When he had come into the city which is called Leyden, and, BEING a new guest, wished to become known by some jest, (for that was the man's way.)

mōs) Ingressus est officinam calcearii, salutāt. Illē cūptēns extrūdere suās mercēs, rogāt numquid vellet. Macco conijciente oculus, in ocreas pensiles ibi, calcearius rogāt numvellēt ocreas. Macco annūente, quærit aptās tibis illius, protulit inventas alacriter, et ut solent, inducit illi. Ubi Maccus jam esset eleganter ocreatus, quam bellē, inquit, pār calceorum duplicātis solēis congrueret his ocreis! Rogātus an vellet et calcēos, annūit. Rēpti sunt et additi pēdibus. Maccus laudābat ocreas, laudābat calcēos. Calcearius gaudens tacitē succinēbat illi laudanti, sperans æquius pretium, posteaquam merx placēret emptōri tantopere. Et jam nonnullā familiaritas erat contractā. Hic Maccus inquit, dic mihi bonā fidē, nunquamne usu venit tibi, ut, quem armassēs sic ocreis et calcēis ad cursum, quēmadmodum nunc armasti mē, abiterit non nūmērato pretiō? Nunquam, ait ille. Atqui si fortē, inquit, veniat usu, quid tū facerēs tum? Consēquērēr, inquit calcearius. Tum Maccus inquit, dictis istā sērito an jōcō? Planē loquor sērio, inquit aliter, et facerem

he entered the shop of a shoemaker, AND salutes him. He desiring to put off his wares, asks whether he would have any thing. Maccus casting his eyes upon leather stockings hanging there, the shoemaker asks HIM whether he would have the leather stockings. Maccus nodding, he looks for some fit for his legs; he produced them WHEN found cheerfully, and, as they use to do, draws THEM on for him. When Maccus now had been neatly fitted with leather stockings, how well, says he, a pair of shoes with double soles would agree with these leather stockings! Being asked whether he would have shoes also, he nodded. They were found, and put on his feet. Maccus commended the stockings, commended the shoes. The shoemaker rejoicing silently agreed with him commending THEM, expecting a better price, seeing the ware pleased the buyer so much. And now some acquaintance was contracted. Here Maccus says, tell me in good truth, did it never happen to you in fact, that ONE, whom you had furnished thus with leather stockings and shoes for a race, as now you have furnished me, went off not having paid the price? Never, says he. But if by chance, says he, it should happen in fact, what would you do then? I would follow HIM, says the shoemaker. Then Maccus

*sērio. Expēriar, ait Mac-
cūs; ēn præcurro pro cal-
cēis, tu sēquere cursu;
simulque cum dīctō con-
jēcīt sē in pēdēs. Calceā-
rius consēcūtūs est e ves-
tīgto quantum pōtērāt,
clāmītans, tēnētē fūrēm,
tēnētē fūrem. Cum cīvēs
p̄dōsīlīssent ex ædibus
undīque ad hanc vōcem,
Māccūs cohībuit illos hoc
commento, ne quis injicē-
ret mānum. Inquit rīdens
ac placīdō vultu: "Nē
quis rēmōrētur nostrum
cursum; certāmen est de
cuppa cerevisiæ." Itaque
jam omnes p̄rabēbant sē
spectatōrēs certāmīnīs:
Nam suspicābāntur cal-
ceārium fingere eum clā-
mōrem dōlō, ut hac oecā-
siōne antēverīret. Tan-
dem calceārius victūs cur-
su rēdīt dōmum sūdans ēt
anhēlus. Maccus tūlit
brabeūm.*

Ge. Istē Maccus quī-
dē effūgit calceārium, at
non effūgit fūrēm.

Po. Quāmōbrēm?

Ge. Quī fērēbat fū-
rēm sēcum.

Po. Forte p̄cūniā
non erat ad mānum, quam
p̄dōsīcā rēsōlvīt.

Ge. Vērūm ērāt ac-
tū furtī.

Po. Eā quīdem intēn-
tāta est p̄ost; sed jam

*says, do you say these words in
earnest, or in jest? truly I speak
in earnest, says the other, and
would act in earnest. I will try,
says Maccus: lo I run before
for the shoes, do you follow by
running; and with the word he
threw himself upon his feet.
The shoemaker followed him be-
hind, as fast as he could, shout-
ing, stop the thief, stop the
thief. When the citizens had
run out of their houses on all
sides at this cry, Maccus hin-
dered them by this contrivance,
that no person should lay a
hand on him. He says smiling
and with a pleasant counte-
nance, "let no person stop our
running, the race is for a tan-
kard of ale." Accordingly now
all became spectators of the race;
for they suspected that the shoe-
maker pretended that cry out
of roguery, that by this inci-
dent he might get before him.
At last the shoemaker being
beat in the race, returned home
sweating and out of breath.
Maccus carried off the prize.*

That Maccus indeed esca-
ped the shoemaker, but he did
not escape the thief.

What for?

Because he carried the
thief with him.

Perhaps money was not at
hand, which afterwards he paid.

But there was an action of
theft.

That indeed was brought
afterwards, but now at last

Maccus innotuerat aliquot magistratibus.

Ge. Quid attulit Maccus?

Po. Quid attulit, rogās, in causā tam vincibilī? Actor magis periclitatus est quam reus.

Ge. Qui sic?

Po. Quā gravābat illum actiōne calūmniæ, et intendēbat Rhēniā lēgem quæ dictat, ut qui intendērit crimēn quod non possit probāre, ferat pēnam quam reus lātūrus ērat, si fuisset convictus. Nēgābat sē contrectāsse aliēnam rem, dōmīnō invito, sed dēfērētē ultro, nec ullam mentiōnem frētii intercēssisse; sē prōvōcāsse calceārium ad certāmēn cursūs: illum accēptāsse condiōnem, nec habēre quod quēratur, cum esset supērātus cursu.

Ge. Hæc actiō non multum abest ab umbrā asini. Quid tandēn?

Po. Ubi rīsum est satīs, quidam ē iūdicibūs vocāvīt Maccum ad cēnam, et nūmērāvit calceārio frētium. Quiddam similē accidit Davēntriæ, mē pūerō. Erāt illūd tempūs, quo piscātōrēs rēgnant, lanii frīgēt. Quidā astābat ad fenestram fructuāriæ, vhe-

Maccus had become acquainted with some magistrates.

What did Maccus plead?

What did he plead, do you ask, in a cause so easy to be carried? the prosecutor was more in danger than the defendant.

How so?

Because he loaded him with an action of slander, and urged the Rhemian law, which orders, that he who has brought a charge which he cannot prove, should suffer the punishment which the defendant was liable to suffer, if he had been convicted. He denied that he had handled the other's property, the owner being unwilling; but giving it of his own accord, and that no mention of the price had passed betwixt them; that he had challenged the shoemaker to the running of a race; that he had accepted the proposal, and had nothing that he could complain of, seeing he had been beat in the race.

This action is not much short of the shadow of the ass. What came of it at last?

When they had laughed sufficiently, one of the judges invited Maccus to supper, and paid the shoemaker his price. Something similar happened at Daventry, when I was a boy. It was the time, when the fishermen reign, AND the butchers are starved. A certain fellow stood at the window of a fruit-seller, a very fat woman,

mēntēr obēsæ fāmīnæ, ōcūlīs intēntīs in ēā quæ prōpōsitā ērānt vēmūm. Illā invitābat hōmīnēm, ex mōre, si quīd vellet. Et cum vīdērēt intēntūm ficīs, vīs ficos? ait; sunt perquam ēlēgāntēs. Cum illē annūisset, rōgāt quot librās vellēt. Vis, inquit, quīnquē libras? Annūenti effūdīt tantum ficōrum in grēmīum. Dum illā rēpōnīt lances, illē subdūcīt sē, non cursu, sed plācidē. Ubi prōdiisset accēptūra pēcūniā, vīdit emptōrē ābīre: Insēquītūr majōre vōce quam cursū. Illē dissimulāns pergit quo cōpērāt irē. Tandem, multis concurrentibus ad vōcem fāmīnæ, restītīt. Ibī causā āgītūr in cōrōnā pōpūli: rīsūs exōrītūr; emptor nēgābat sē ēmīsse, sēd accēpīsse quōd fuīssēt dēlātūm ultro; si vellēt expērīrī cōram jūdīcībūs, sē compārītūrum.

Ge. Agē, narrābo fābūlam non admōdum dissimīlem tūæ, nec fortasse infēriōrem, nīsī quod hęc non hābēat auctōrē pērrīndē celēbrem atque est Maccus. Pythagōras dīvidēbat tōtum mercātum in triā hōmīnū gēnērā, quōrum alīī prōdiīssēt ūt

with his eyes intent upon those things which had been exposed to sale. She invited the man, according to custom, if he would choose any thing. And when she saw HIM intent upon the figs, will you have ANY figs? says she, they are very fine. When he had nodded, she asks HIM how many pounds he would have. Will you have, says she, five pounds? to him nodding she emptied out so many figs into his lap. Whilst she is laying by the scales, he withdraws, not by running, but composedly. When she had come forth to receive HER money, she saw that the buyer was going off: she follows with a louder voice than speed. He taking no notice, goes on whither he had begun to go. At last, many people running together at the voice of the woman, he stood. There the cause is argued in a ring of the people. A laugh is set up; the buyer denied that he had bought THEM, but received what had been given voluntarily; if she would choose to try IT before the justices, that he was ready to appear.

Well, I will tell a story not much unlike yours, and not perhaps inferior, only that this has not an author as famous as Maccus is. Pythagoras divided the whole market into three kinds of men, of which some might have come to sell, others to buy: he said that both these kinds were concerned,

venderent, alii ut emerent: aiebant hoc utrumque genus esse sollicitum, ac proinde non felix: alios non venire in forum ob altitudinem, quam ut spectent quid profiteretur illic, aut quid agatur: hos solos esse felices, quod vacui curis, fruuntur gratuita voluptate. Atque ad hunc modum dicebat philosophum versari in hoc mundo, quemadmodum illi versarentur in mercatu. Verum in nostris emporiis quartum genus hominum solet obambulare, qui nec emunt nec vendunt, nec contemplantur otiose, sed observant solliciti, si possint involare quid. Atque quidam reperuntur mure dextri in hoc genere; dicam natus, Mercurio favente. Convivator dedit fabulam cum coronide: ego dabo cum procemio. Nunc accipite quod nuper accidit Antwerpiae. Quidam sacrificus receperat illic medietatem summam pecuniae, sed argentee. Quidam impostor animadverterat id. Adit sacrificum, qui gestabat argenteam turgidam coronam; salutatur, et ait sibi dantem a suis, ut faceret sacrificum sacrum procho sui vicini, et summam vestis sacrae divinum

and therefore not happy: that others did not come to the market for any thing else than that they may see what may be exposed to sale there, or what is doing; that these alone were happy, because being free from cares, they enjoyed a gratuitous pleasure. And after this manner he said that a philosopher was in this world; as they were in the market. But in our market-towns, a fourth kind of men uses to walk about, who neither buy nor sell, nor look about them idly, but watch carefully if they can sharp any thing. And some are found wonderfully dextrous in this kind; you would say THAT THEY WERE born, when Mercury was presiding. The master of the feast has given you a story with a conclusion. I will give you one with a preface. Now hear what lately happened at Antwerp. A certain priest had received there a moderate sum of money, but in silver. A certain cheat had observed it. He went to the priest who carried the purse stuffed with money in his belt; he salutes him civilly; he tells him that he was employed by his neighbours to buy a new surplice for the parson of their town, which is the upper garment of the priest whilst performing divine service. He asks him that he would lend him a little of his help, that he would

rem. Rōgāt ut cōmmōdāret sibi tantillum ōpēræ, ut irēt sēcum ad ēōs, qui vendunt ejūsmōdi palliā; quo sūmēret mājus aut mīnus ex mōdō illius corpōris, nam ipsius stātūrā vidēri sibi congruere vēhēmēter cum magnitūdīne fīarōchī. Cum hoc vidēretur lēve officiū, sacrificiū facile pollicītus est. Adēunt ædēs cujūsdam. Palliū prōlātum est. Sācrificus induit. Venditor affirmat mīrē congruere; cum impostor contēplātus esset sacrificiū nunc a frontē, nunc a tergō; causātus est brevius a frontē quam esset pār. Ibī venditor, nē contrāctus non prōcederet, negāt id essē vitium palli; sed tūrgidam crūmēnā efficere, ut brevitas offendēret eā partē. Quidmūtā? Sacrificus depōnit crūmēnā. Contēplāntur dēnūo. Ibī impostor, sacrificio āvērsō, arripit crūmēnā, ac conjicit sē in pedēs. Sacerdōs insēquitur cursu, ut erāt palliātus, et venditor sacrificiū. Sacrificus clāmat, tēnētē fūrem; venditor clāmat, tēnētē sacrificiū; impostor clāmat, cohībētē fūrēntem sacrificiū; et crēditum est, cum vidērent eum currere sic ornātum in publicō; itaque dum alter est in mōrā alterī, impostor effūgit.

go with him to those who sell such gowns; that he might take it larger or smaller by the measure of his body, for his stature seemed to him to agree prodigiously well with the size of THEIR parson. As this seemed a small service, the priest readily promised. They go to the house of a certain man. The surplice was produced. The priest puts it on. The seller affirms that it fitted wonderfully. When the cheat had viewed the priest one while before, another behind, he pretended that it was shorter before than was fit. There the seller, lest the bargain would not go on, denies that THAT is the fault of the surplice, but that the full purse caused that the shortness offended on that side. What AVAIL many words? The priest lays down the purse. They view him again. There the cheat, the priest being turned from him, snatches the purse, and throws himself upon his feet. The priest follows him by running, as he was with the surplice on, and the seller the priest. The priest cries out, stop the thief; the seller cries out, stop the priest; the cheat cries out, stop the mad priest; and it was believed, when they saw him running so dressed in the streets; therefore whilst one is a hindrance to the other, the cheat got away.

Eu. *Tantus artifex dignus qui pēreāt non simplici suspendiō.*

Ge. *Nisi jam pendet.*

Eu. *Utinam non dñs, sed unā cum illo, qui favent talibus pōrēntis in pernīclem reipūblīcæ.*

Ge. *Non favent grātis. Est catēna, quæ dēmissa in terrās pētingit ad Jovēm.*

Eu. *Rēdēndum ad fabūlas.*

As. *Ordo rēdit ad tē, si fas est cōgērē rēgem in ordinem.*

Non cōgār, imo vēniam vōlēns in ordinē, aliōquē essēm tyrānnus, non rex, si rēcūsem lēgēs quās præscribo aliis.

As. *Verūtmānē aiunt prīncipem esse sup̄rā lēgēs.*

Eu. *Isthuc non est omnino falso dictum, si accipias illum summum prīncipem, quem tum vōcābant Cēsārem. Deīndē si sic accipias sup̄eriōrem lēgibus, quōd aliī coacti servant utcunque, illum præsāre multo cumulātius suapte spōntē. Nam quōd animus est corpōri, hoc est bōnus princeps reipūblīcæ. Sēd quid opus ērāt addere bōnū, quum mālus prīncēps non est prīncēps? quemādmōdum*

So great a sharper is worthy to die not by a single hanging.

Unless he is hanged already.

I wish not he only, but along with him they, who favour such monsters to the ruin of the commonwealth.

They do not favour them for nothing. There is a chain which being let down upon the earth reaches to Jupiter.

We must return to our stories.

The turn is come to you, if it be lawful to force a king to order.

I will not be forced, nay, I will come willingly into order, otherwise I would be a tyrant, not a king, if I would refuse the laws which I prescribe to others.

Nevertheless they say that a prince is above the laws.

That is not altogether falsely said, if you mean that very great prince, whom at that time they called Cēsar: Or, furthermore, if you thus understand one superior to the laws TO MEAN because WHILE others being compelled obey THEM in some sort, he obeys THEM much more fully of his own accord. For what the soul is to the body, that is a good prince to the commonwealth. But what need was there to add good, seeing a bad prince is not a prince? as an impure spirit

impūrus spīritūs qui invā-
sit corpūs hōmīnis, non est
ānīmūs. Sēd ad fabulā;
ēt arbitror convēnīre, ut
rex adfēram fabulā rēgl-
am. Ludovīcūs rex Galli-
arūm, undēcīmus ējus nō-
mīnis, cum, rēbus turbātis
dōmī, peregrīnārētur apud
Burgundionēs, occasiōne
venātiōnis nactus est fā-
miliārītātē cum quōdam
Conōnē rustico hōmīnē,
sed simplici ac sincēri
ānīmī. Nam mōnarchæ
delectantur hōmīnibus hu-
jus gēneris. Rex dīvertē-
rat frēquēntēr ad hūjūs e-
dēs, ex venātū, et, ut non-
nunquam magni princīpēs
delectantur plēbēiis rēbus,
vescēbātur rapīs apud
eū cum magnā vōlūptā-
te. Mox ubi Ludovīcus,
rēstitūtus, jam pōtīrētur
rērum apud Gallōs; uxōr
submōnuit Conōnem, ut
commōnēfacerēt rēgēm
vētēris hospitīi, et adfē-
ret illi aliquot insignēs
rapās dōnō. Conon tergī-
versātus est, sē lūsūm
ōpērām; princīpēs enī
non mēmīnissē tālium of-
ficiōrum. Sēd uxor vīcīt:
Conon dēligit aliquot in-
signēs rapās, accīngītūr
itīnērī. Vērū ipse cap-
tus illēcēbrā cībī, paulatim
dēvōrāvit omnēs, unā dūn-
taxāt insignītēr magnā ēx-
cēptā. Ubi Conon prōrep-
sisset in aulam, quā rex

that has seized on the body of a
man, is not the soul. But to
RETURN TO the story; and I
think it is fit that I being a king,
should tell you a story of a king.
Lewis king of France, the ele-
venth of that name, when, his
affairs being disordered at home,
he sojourned among the Bur-
gundians, on occasion of hunt-
ing, contracted an acquaintance
with one Conon, a country fel-
low, but of an honest and sincere
mind; for monarchs are de-
lighted with men of this sort.
The king had lodged frequently
at his house after hunting; and,
as sometimes great princes are
pleased with common things, he
ate turnips with him with great
pleasure. Afterwards, when
Lewis, being restored, was now
enjoying his kingdom among
the French, the wife advised
Conon, that he should put the
king in mind of his old en-
tertainment, and should carry
him some fine turnips for a
present. Conon declined it,
saying, that he would lose
his labour, for princes did not
remember such services. But
his wife prevailed. Conon
chooses out some fine turnips,
and is prepared for his jour-
ney. But he being tempted
with the allurements of the food,
by little and little devoured
them all, one only, remarka-
bly large, excepted. When
Conon had crept into the hall,
where the king was to pass, he
was presently known by the

erāt itūrus, statim agnitus est a rēgē, et accersitus. Illē dētulit mūnūs cum magnā alacritatē; rex accēpit cum majōre alacritatē, mādāns cuidām ē proximīs, ūt rēspōndētur dilligēntēr intēr ēā quā hābērēt chāriissimā. Jūbēt Conōnem prandēre sēcum; a prandīō ēgit gaatīās Conōni, et jussit mille coronātos nūmērari pro rapā illi, cūpiēti rēpētērē suum rus. Cum fāmā hūjūs rēi, ūt fit, pervāgāta esset per omne rēgis fāmilitiūm, quīdam ex aulicis dedit rēgi non inēlēgāntem ēquū dōnō. Rex intellīgens illum prōvōcātum benīgnitātē quam prāstiterat Conōni, captāre fradam, accēpit mūnus vultu majōrem in mōdum alācri, et convōcātis prīmōribus, cēpit consultāre quō mūnere pensārēt tam bellum tamque prētiōsum ēquū. Intērīm qui dōnārat ēquū, concēpit opīmās spēs ānimō, cōgītans sic, si sic pensāvit rapām dōnātā a rustīco, quanto mūnificēntiūs pensātūrus est tālem ēquū oblātum āb aulīcō. Cum aliūs rēspōndēret aliūd rēgi consultantī vēlūt de magnā rē, ēt captātōr lactātus esset diū vānā spē, tandem, rex inquit, Vēnīt mīhi in mentem quōd dōnēm illi, et quōpiām ex

king, and sent for. He presented his gift with great cheerfulness; the king received it with greater cheerfulness, ordering one of those next him, that it should be laid up diligently among those things which he counted most dear. He orders Conon to dine with him; after dinner he gave thanks to Conon, and ordered a thousand crowns to be paid for the turnip to him, on desiring to return to his own country. When the fame of this thing, as it happens, had spread through all the king's servants, one of the courtiers gave the king no inelegant horse for a present. The king understanding, that he being encouraged by the kindness which he had shewn to Conon, was catching at a prize, received the present with a countenance more than ordinarily cheerful; and having called together his nobles, he began to consult with what present he should make a return for so fine and so valuable a horse. In the mean time, he who had presented the horse, conceived rich hopes in his mind, thinking thus, if he made such a return for a turnip presented by a country fellow, how much more generously will he make a return for such a horse given HIM by a courtier. When one answered one thing, AND another another to the king, consulting as about a grand affair, and this catching fellow had been fed a long time with

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procēribus accērsitō, dixit in aurem, ut adfēreret id quōd rēfērēret in cūbīcūlō (sīmūlque dēsīgnat lōcum) obvōlūtum dīlīgēnter sērīcō. Rāpā adfērtūr. Rex dōnāt eam suā mānū aulīcō, ūt ērāt obvōlūta, addens, ēquūm vīdēri sībī bēnē pēnsātūm cīmelīo quod cōnatīssēt sībī mīllē corōnātīs. Aulīcus dīgrēssus dum tollit līntēūm, rēpērit pro thesauro non carbōnēs, ut aīunt, sed rāpam jam subarīdam. Itā illē captātōr captūs rīsuī fūit omnībūs.

A. Jam si permittis, rex, ūt plēbēiūs lōquār rēgālīā, rēfēram quōd ex tuā fabulā vēnit in mentem de eōdem Ludovīco. Nam ut ansa trāhit ansam, itā fabulā fabulām. Cum quīdām famulus vīdīssēt pēdicūlum rēpēntem in rēgīā veste, flēxīs gēnībūs, ēt mānū sublātā, sīgnīfīcat sē velle pręstāre nēscīo quīd offīcī. Ludovīco prabente sē, sustulīt pedicūlum, ēt abjēcīt clam. Rēgē rōgāntē quīd ēssēt, pūdūt fātēri. Cum rex īnstārēt, fāssus est fuisse pedicūlum. Est latūm omēn, īnquīt, de-

vain hope, at last the king says. it comes into my mind what I should give him, and a certain one of the nobles being called to him, he whispered in his ear, that he should bring that which he would find in his bed chamber, (and at the same time he describes the place) wrapped up carefully in silk. The turnip is brought. The king gives it with his own hand to the courtier, as it was wrapped up, adding, that the horse seemed to him well paid for with a precious thing which had cost him a thousand crowns. The courtier going away, whilst he takes off the cloth, finds for a treasure, not coats, as they say, but a turnip now dry. Thus that catching fellow being caught, excited laughter to all.

Now if you permit me, O king, that I BEING a commoner, may speak things belonging to kings, I will relate that of your story which comes into my mind of the same Lewis. For as a link of a chain draws a link, so does a story a story. When a certain servant had seen a louse creeping upon the king's garment, on his bended knees, and with his hand held up, he signifies that he wished to perform I know not what office. Lewis offering himself, he took off the louse, and threw it away privately. The king asking what it was, he was ashamed to confess. When the king urged him, he confessed that it was a

*clārat enim mē esse hō-
minem, quod hoc gēnūs
vermiculōrum infestāt hō-
minem peculīārīter, prae-
sertim in adolēscētiā;
jussitquē quadraginta co-
ronātos nūmērari pro of-
ficiō. Post aliquōt mūl-
tōs diēs, quidā alter, quī
vidērāt tam hūmīle offi-
cium cēsisse fēliciter il-
li, nec animādvētiens plū-
rimum intērēsse faciās
quid ex animo, an arte, ag-
gressus est rēgem similī
gestu, ac rursus illo prae-
bentē sē, simulābat sē tol-
lēre quiddam ē rēgia ves-
te, quod mox abjēcēret.
Cum rex urgērēt tergī-
versantem ut dīcēret quid
esset, pudōrē mīrē simulā-
to, tandēm rēspōndit esse
pulcēm. Rex, intēllecto
fūcō, quid, inquit, an tū
faciēs mē canēm? Jus-
sit hōminēm tollī, ac qua-
draginta plāgās infligi pro
quadraginta coronātis capi-
tālīs.*

Phylyth. Non est
tūtūm, ut audīo, ludērē
cum rēgibus facētīs;
quemādmōdum enim lēō-
nēs praebeant sē nōnnūn-
quā plācidē fricānti, itē-
dē, ubi lūbētum est, sunt
lēōnēs, et collūsor jācēt.
Itēdem rēgēs fāvēt. Sēd
adfērām fabulām non dis-
similem tūae fabulāe, nē
rēcēdāmus intērim a Ludo-

louse. *It is a joyful omen,*
says he, *for it declares that I*
am a man, because this kind of
vermin does infest man peculi-
arly, especially in his youth;
and he ordered forty crowns to
be counted to HIM for HIS ser-
vice. After a good many days,
some other, who had observed
that so mean a service had fall-
en out luckily for him, and not
observing that there is a great
deal of difference whether you
do any thing from YOUR heart,
or by deceit, accosted the king
with the like gesture, and again
he presenting himself, he pre-
tended that he took something
from the king's garment, which
immediately he threw away.
When the king urged him, de-
clining to tell what it was, shame
being wonderfully counterfeited,
at length he answered that it
was a flea. The king, having
understood the roguery, what,
says he, will you make me a
dog? He ordered the fellow
to be taken away, and forty
stripes to be given HIM for the
forty crowns caught at.

It is not safe, as I hear, to
play with kings in waggery;
for as lions offer themselves
sometimes quietly to HIM who
rubs THEM, the same, when they
please, are lions, and THEIR
playfellow lies dead. In like
manner kings shew favour. But
bring a story not unlike your
story, that we may not depart
in the mean time from Lewis,
to whom it afforded diversion to

*vīcō, cui erat prō dēlectā-
mētō fallēre hīantēs cōr-
vōs. Accēperat dōnō ali-
cūde dēcem milliā corō-
nāīdrum. Quōtīēs autem
nōvā pēcūniā obligit prīn-
cīpībūs, omnēs officiārī
vēnāntūr, et cāptānt ali-
quā pārtē prædæ. Id
non sūgīēbat Ludovīcum.
Cum igitur eā pēcūniā
exprōmptā esset in mēnsā,
quō māgis invītāret spem
omnīum, sic locūtus est
cīrcūstāntībūs. Quid,
ān non vidēor vōbīs opū-
lētus rex? Ubī collēcā-
bīmus tāntam vim pēcū-
niæ? Est dōnātītiā; con-
vēnit dōnāri vīcīssīm.
Ubī nunc sunt amīci,
quībus dēbēo pro sūtis offi-
cīis in mē? Adsīnt nunc
prīusquā hic thēsaurūs
efflūat. Ad hanc vōcēm
permūlti accūrrērē, nēmo
non spērābāt aliquid sibi.
Cum rex vīdīssēt aliquem
inhīantē maxīmē, et jam
dēvōrāntē pēcūniām ocū-
līs, convērsus ad eum, in-
quit, Amīce, quid tū nār-
rās? Illē commēmōrābāt,
sē āluīssē rēgīdōs falcōnēs
dīū, sūmmā fidē, nēc sīnē
grāvībūs impēndīs. Alī-
ūs adfērēbāt aliūd; quīs-
quē exaggērābāt sūm
offīcīum vērībīs, quāntūm
pōtērāt. Rex audīēbāt
omnēs bēnīgnē, et comprō-
bābāt drātīdōnēm singulō-
rūm. Hæc consultatio*

*deceive gaping crows. He had
received as a present from some-
body, ten thousand crowns. But
as often as new money has come
in to princes, all the officers
hunt after it, and endeavour to
catch some part of the prize.
That did not escape Lewis.
When therefore that money
had been drawn out upon the
table, that he might the more
raise the hope of all, thus he
spoke to those standing about
him, What, do not I seem to
you a rich king? Where shall
we place so great a quantity of
money? It is gift-money, it
is fit that it be given again.
Where now are my friends, to
whom I am indebted for their
services to me? Let them
come now, before this treasure
be gone. At this saying very
many ran to him, every one ex-
pected something for himself.
When the king had seen one
gaping very much, and now de-
vouring the money with his
eyes, being turned to him, he
says, friend, what do you say?
He said, that he had fed the
king's hawks a long time with
the greatest faithfulness, and
not without heavy charges. A
different one alleged a different
thing; every man magnified his
office by words as much as he
could. The king heard them
all kindly, and approved of the
speech of every one. This con-
sultation was protracted for a
long time, that he might tor-
ment them all the longer with*

*dilatā est in lōngūm tēm-
pūs, quō torquerēt omnēs
diūtius spē mētūquē Prī-
mūs cancellārius abstābāt
intēr ēōs : nam jussērāt
et hunc accīri. Is pruden-
tior ceterīs, non prādicā-
bat suā officiā, sēd agēbat
spectātōrēm fābūla. Tan-
dēm rex cōvērsūs ad
hūnc, inquit, Quid nārrāt
mēus cāncellārius? Illē
sōlūs pētīt nihil, nec prae-
dicāt suā officiā. Ego,
inquit cancellārius, accēpi
plūs à rēgiā bēnīgnitāte,
quam prōmeruerim ; nec
sūm māgis sōllīcītūs de
ullā rē, quam ut rēspōndē-
ām rēgiāe munīfīcentiā in
mē, tantūm abēat ut vēlīm
flagītāre plūrā. Tum rex
inquit, unūs igitur omnī-
um non ēgēs pecūniā?
Tuā bēnīgnitās, inquit al-
tēr, jam prāstitit nē ēgē-
rēm. Ibī rex vērsūs ad
aliōs, inquit, nā ego sum
magnīfīcētissimūs omnī-
um rēgūm, qui hābēam
tam opulētum cancellāri-
um. Heic spē accēnsā est
māgis omnībūs, fūtūrum
ut pecūniā dīstribuērētur
ceterīs, quandōquidē il-
lē ambiēbāt nihil. Ubī
rex lūsīssēt ad hunc mō-
dum diū sātis, cōgīt can-
cellārium, ut auferret tō-
tam eam summām dōmum:
moxq ; vērsūs ad ceterōs
jam mōstōs, vōbīs ērit ex-*

*hope and fear. The first chan-
cellor stood among them ; for
he had ordered him also to be
called. He more prudent than
the rest, did not extol his ser-
vices, but acted the spectator
of the play. At last the king
being turned to him, -says,
what says my chancellor? He
alone asks for nothing, nor
does he extol his services.
I, says the chancellor, have
received more from the royal
bounty than I have deserved ;
nor am I more anxious about
any thing, than that I may an-
swer the royal bounty towards
me, so far am I from wishing
to crave more. Then the king
says, do you alone therefore of
all not need money? Your boun-
ty, says the other, has already
secured me from wanting. There
the king being turned to the
others, says, truly I am the
most magnificent of all kings,
who have so rich a chancellor.
Here a hope was kindled more
in all, that it would come to pass,
that the money would be distri-
buted to the rest, seeing he de-
sired nothing. When the king
had jested in this manner long
enough, he forced the chancel-
lor to take away WITH HIM all
that sum home : and by and by,
being turned to the rest, now
sad, You must wait, says he,
another occasion.*

*ſpectandā, inquit, altā oc-
cāſio.*

Phil. Fortāſſe quōd
nārrātūrūs ſūm vīdēbītūr
frīgīdīus; proīndē dēprē-
cōr ſuſpiciōnem māli dōlī
fucīvē; nē vīdēar ambī-
iſſe immūnitātem dē in-
dūſtriā.

Quīdam ādīit ēūn-
dem Ludovīcum pētēns ūt
jūbērēt mūnūs, quōd for-
tē vācābat in eō ſāgo, in
quō hābītābāt, transferrī
in īpſum. Rex, audītā
pētitiōne, reſpōndīt expē-
dītē, effīciēs nīhil. Pēti-
tor etiām mox actīs grāti-
is rēgi diſceſſīt. Rex
collīgēns ex ipſā frontē,
eſſe hōmīnē non omnīno
ſīnīſtri ingēnī, ſuſpīcāns-
que illum non intellēxiſſe
quod reſpōndīſſet, jūbēt
ēūmrēvōcārī. Rēdīt. Tum
rex inquit, intellēxērās
quīd reſpōndērīm tībī?
Intellēxi. Quīd igitūr
dīxi? Mē effectūrū nī-
hīl. Cur igitūr āgēbās
grātiās? Quōntam, inquit,
eſt quōd āgām dōmī; pro-
īndē perſecūtūrūs ērām
ancīpītem ſpem hic, mēō
māgnō incōmmōdō: nunc
īnterprētor bēnēfīcīum,
nēgāſſe bēnēfīcīum cītō,
mēquē lūcrātum quīcquīd
ērām perdītūrūs, ſi lactā-
tus fuiſſēm vānā ſpē. Ex
eō reſpōnſō rex con-
jēc-
tāns mīnīmē ſegnem hōmī-
nē, ūbī percūctātus es

Perhaps what I am going
to tell you, *will appear* too flat;
wherefore I bar the ſuſpicion of
evil deceit, or roguery, that I
may not ſeem to have ſought
exemption on purpoſe.

A certain man went to the
ſame Lewis, deſiring that he
would order that an office, which
by chance was vacant in that
diſtrict, in which he lived, to be
conferred upon himſelf. The
king, having heard his petition,
answered readily, you will ef-
fect nothing. The petitioner
likewiſe preſently having giv-
en thanks to the king, deſart-
ed. The king gathering from
his very look, that HE was a
man by no means of dull parts,
and ſuſpecting that he had not
underſtood what he had answered
him, orders that he ſhould
be called back. He returns.
Then the king ſays, did you un-
derſtand what I answered you?
I did underſtand it. What then
did I ſay? That I would ef-
fect nothing. Why therefore
did you give thanks? Be-
cauſe, ſays he, I have ſomething
to do at home; and therefore I
would have purſued doubtful
hope here to my great loſs:
now I conſtrue it as a kindneſs
to deny the kindneſs quickly,
and that I have gained whatſo-
ever I would have loſt, if I had
been fed by vain hopes. By
that answer the king gueſſing

sæt *paucā*, hābēbīs, *inquīt*, quod *pētīs*, quo *agās* mīhi *grātias* bis; *simulque* vērsūs *ad officiārīōs*, expēdiāntur *dīplōmātā huic*, *inquīt*, *sine mōrā*, nē hærēāt *hec dīū sūd dāmnō*.

Eu. Non deēst quōd *rēfēram* de Ludovīcō, *sēd mālo* de nōstrō Maxīmīliānō. Quī, ūt *nēquāquam solūtus* est dāfōdēre *pēcūniam*, itā *ērāt* clēmētissimūs *in eōs* qui *dēcoxērānt*, mōdō *commēdārēntur* tītulō *nōbilitātis*. Cum vellet *opitūlārī* cuidam *jūveni* ex hoc *gēnērē hōmīnūm*, mādāvit *illī* *lēgātīōnem*, ūt *pēteret* *cēntūm* *milliā florēndrum* a quādam *civitatē* nēscio quō tītulō. *Tītulus autem* *ērāt* tālis, ūt *sī* quīd *impetrātum* *ēsset* *dextēritātē* *lēgātī* pōssēt *dūci* pro *lucrō*. *Legātus* extōrsit *quingūagīnta* *milliā*, *reddidit* *Cæsārī* *trīgīnta*. Cæsār, *letūs* *inspērātā* *prādā*, *dīmīsīt* *hōmīnem*, *inquīrens* *nihil* *præterēā*. *Intērēā* *quæstōres* *et* *rātīōnālēs* *olfēcērānt*, *plūs* *accēptūm* *fuisse* *quam* *exhibītūm*: *interpēllant* *Cæsārem*, ūt *accēsēret* *hōmīnem*. *Accītus* *est*, *vēnīt* *illīco*. Tum *Maxīmīliānus* *inquīt*, *audīo* *tē* *accēpisse*

that he was no dull man, when he had asked him a few things, you shall have, says he, what you desire, that you may give me thanks twice: and at the same time turning to the officers, let the patents be made ready for him, saith he, without delay, that he may not stay here long to his loss.

I do not want something to relate about Lewis, but I had rather relate SOMETHING of our Maximilian. Who, as he used not to bury his money, so he was very merciful to those who had spent their estate, provided they were recommended by a title of nobility. As he wished to help a certain youth of this sort of men, he committed to him a deputation, that he should demand an hundred thousand florins from a certain city I know not by what title. But the title was such, that if any thing had been obtained by the dexterity of the deputy, it might be reckoned for clear gain. The deputy extorted fifty thousand, AND he paid Cæsar ONLY thirty Cæsar, being glad of this unexpected booty, dismissed the man, inquiring nothing further. In the mean time the treasurers and auditors had smelled out, that more had been received than given in: they speak to Cæsar, REQUESTING that he would send for the man. He was sent for, he comes presently. Then Maximilian says, I hear that you

quīnquagīnta millia. *Fassus est.* Exhibuisti non nisi triginta. *Fassus est et hoc.* Reddenda est ratio, inquit. Promisit se facturum, et dicesset. Rursum cum nihil esset actum, officariis interpellantibus, revocatus est. Tum Cæsar inquit, nuper jussus es reddere rationem. Memini, inquit illi, et sum in hoc. Cæsar suspicans rationem nondum esse satis subductam illi, passus est illum abire sic. Cum sic eluderet, officarii instabant vehementer, clamitantes non esse ferendum, ut ille eluderet Cæsari tam palam. Persuadent, ut accersitus juberetur exhibere rationem ibi, ipsis presentibus. Cæsar annuit. Accitus venit illico, nihil tergiversatus. Tum Cæsar inquit, nonne pollicitus es rationem? Pollicitus, respondit illi. Opus est jam, inquit, nec est locus tergiversandi amplius. Ibi juvenis inquit sat dextrè. Non detracto rationem, invictissime Cæsar; verum non sum admodum peritus hujusmodi rationum, ut qui nunquam reddiderim: Isti qui assident sunt ferississimi talium rationum: si videro, vel semel quemadmodum illi tractent hujusmodi rationes,

have received fifty thousand. *He confessed it.* You gave in only thirty. *He confessed this too.* You must give an account, says he. He promised that he would do it, and departed. Again when nothing had been done, the officers petitioning Cæsar, he was called back. Then Cæsar says, lately you were ordered to give an account. I remember, says he, and I am about it. Cæsar suspecting that the account was not yet sufficiently drawn up by him, suffered him to go away so. As he was thus shifting, the officers insisted mightily, crying out that it was not to be borne, that he should play upon Cæsar so openly. They persuade him, that being sent for, he should be commanded to give in his account there, whilst they were present. Cæsar agrees. Being sent for, he comes quickly, not at all declining it. Then Cæsar says, did not you promise me an account? I did promise you, replied he. I need it just now, says he, nor is there room for declining it any longer. There the young man says dexterously enough, I do not decline an account, most invincible Cæsar, but I am not very skilful in such accounts, as being one who never gave any in: those who sit by are very skilful in such accounts: if I see even once how they manage such accounts, I shall imitate them easily.

ego tñtābōr facile. Rōgo jūbēas illōs vēi ēdērē exemplū, vīdēbunt mē dōcīlēm. Cēsār sēnsit dictum hōmīnīs, quod hi non intēllīgēbant, in quos dīcēbātūr; āc sūbrīdens inquit, Nārrās vērūm, et postūlās equūm. Ita dīmīsīt jūvenēm: sūbīndīcābat ēntm illos sōlēre reddēre ratiōnem Cēsāri, quemādmōdum ipsē, reddīderat, nīmīrūm, ut bonā pars pēcūniæ rēmānēret pēnēs ipsōs.

Le. Nunc est tēmpūs, ut fabulā descēndāt āb ēquīs ad asīdōs, ut aīunt, ā rēgībūs ad Antōnūm, sārīfīcūm Lovāniensē, qui fuit in dēlēctīs Phīlīpō cognōmēntō bōnō. Fērūntūr mōltā hūjus vīri, vēl jucūndē dictā vēl jōcōsē factā; sēd plerāquē sordīdīorā. Nam sōlēbāt cōndīre plerōsquē suōs lūsūs quōdām unguētō, quād non sōnāt admōdūm ēlāgānter, sēd olēt pējūs. Dēlīgām ūnum ex mūndīōrībūs. Invītārāt ūnum atquē altērūm bellūm hōmūncūlūm, obutōs fortē in vīā. Cum rēdīssēt dōmūm, rēpērit culīnam frīgīdam. Nēc ērāt nūmūs in lōcūlis, quōd nēquāquām ērāt insōlens illī. Hēic ērāt opūs cēlēri consīlīo. Subduxīt sē tāctīus, et ingrēssūs culīnam fa-

I request you would command them even to set me an example, they shall see me tractable. Cēsār understood the saying of the man, which they did not understand, against whom it was said; and smiling says, you say true, and demand what is reasonable. So he dismissed the young fellow. For he intimated that they used to render THEIR account to Cēsār, as he had rendered his, namely, that a good part of the money should remain with themselves.

Now it is time that the story should descend from horses to asses, as they say, from kings to Anthony, the priest of Lovain, who was in favour with Philip by surname the good. There are reported many things of this man, either pleasantly said, or merrily done; but most of them too nasty. For he used to season most of his diversions with a certain ointment, which does not sound very neatly, but smells worse. I will choose one of the more cleanly. He had invited one and another fine fellow, who met HIM by chance in the street. When he was returned home, he finds the kitchen cold. Nor was there money in his pockets, which was not at all unusual to him. Here was need of a speedy contrivance. He withdrew himself softly, and entering the kitchen of

*nenātōria, quicum illi erāt
fāmiliārītās, quōd agōret
frēquētiōr cum illo, fā-
mūlā digressā, subduxit
ūnam ex enēis ollis, unā
cum carnibus jam coctis,
ac dēfērēbat tectam vestē
dōmūm; dāt cōquā, jubēt
cārnes et jūs frōtīnus ef-
fūndi in aliam fictilem ol-
lam, sīmūlque ollam sēnē-
rātōris dēfricāri dōnec nī-
tērēt. Eo factō, mittit
puērū ad sēnērātōrē,
qui dēpōsitō pignōre, sū-
mat mūtūo dūas drachmās
a sēnērātōre, sed accipiat
chīrōgrāphū, quōd testā-
rētur talem ollam mīssam
ad ipsū. Sēnērātōr non
agnoscens ollā, ūtpōtē
dēfrictā ac nītēntē rē-
cipit pignūs, dat chīrō-
grāphū, et nūmērat pē-
cūniā. Eā pēcūniā pūer
ēmīt vīnū. Itā prospēc-
tum est convīviō. Tan-
dem cum prandium aspā-
rārētur sēnērātōri, ollā
dēsīdērāta est. Hec jur-
gīūm advērsus cōquā.
Cum ēā grāvā ētūr, affir-
māvit constāntēr nēmīnem
fuisse eō diē in culinā prae-
ter Antonium. Vidēbātur
imprōbūm suspicāri hoc
de sacrificiō. Tandēm
itum est ad illum. Explō-
rātum an ollā esset apud
illum, at nullā rēpērtā est:
quid mūltis? Ollā flagi-
tātā est ab illō sērvo, quōd
sōlus ingressus ēssēt culi-*

*an usurer, with whom he had
a familiar acquaintance, be-
cause he dealt frequently with
him, the maid having gone
aside, he took privily one of
the brazen pots together with
the flesh now boiled, and car-
ried it covered with his coat
home: he gives it to the cook-
maid, AND orders the flesh
and broth immediately to be
poured out into another earth-
en pot, and at the same time
the pot of the usurer to be
rubbed till it was bright.
That being done, he sends his
boy to the usurer, who, hav-
ing left a pawn, should bor-
row two drachms of the usu-
rer, but should take a note,
that would testify that such
a pot HAD BEEN sent to him.
The usurer not knowing the
pot, as being rubbed and
bright, takes the pawn, gives
the note, and pays the money.
With that money the boy
buys wine. Thus provision
was made for a feast. At
last when dinner was pre-
paring, for the usurer, the pot
was missed. Upon this THERE
was a brawl with the cook-
maid. When she was severe-
ly charged, she affirmed con-
stantly that no person had
been that day in the kitchen
but Anthony. It seemed
hard to suspect this of a
friest. At length they went
to him, AND searched whe-
ther the pot was with him, but
none was found. What need*

*nām, tēmpōre quo dēēddē-
rāta est. Illē fassus est
sumpsisse mūtūo quān-
dam ollam, sed quam rē-
mīsēsset illī undē sump-
sērat. Cum illī pērnēgā-
rent id, et contētiō incā-
lūssēt, Antōnīus, aliquōt
tēstībūs adhībītīs, inquit,
vidēte quām pēriculōsum
est agēre cum hōmīnibus
hōrum tēpōrum sinē chī-
rōgrāphō; actiō furī pro-
pēmōdum intenderētur mī-
hi, nī hābērem mānum fa-
nērātōris, et prōiūlīt syn-
grāpham. Dōlūs intellēc-
tus est: fabūla dīssīpāta
est pēr tōtam rēgiōnem
cum māgnō rīsū, ollā op-
pīgnōrātā ipsi cuius erat.
Hōmīnēs fāvēt hūjūs-
mōdi dōlīs libētīūs, si
commīssi sint in odiōsās
persōnas, pēsērtīm eōs
qui solēt impōnere aliīs.*

A. Næ! tu apērū-
isti nōbīs mārē fabūla um,
nōmīnātō Antōniō: sed
rēsēram dūntāxāt ūnām
ēāmque brēvēm, quam au-
dīvi nūperrīmē. Aliquōt
belli homūnculī, ut dīcunt,
agītābānt convīvīum sī-
mul, quībūs nīhil in vītā,
prius quam rīdēre. Intēr
hōs ērāt Antōnīus, atquē
item altēr, et īpsē cēlēbrīs
in hoc gēnere laudīs, et vel-

IS THERE of many words?
The pot was demanded of him
in earnest, because he alone
had entered the kitchen, at the
time in which it was missed.
He confessed THAT HE had bor-
rowed a certain pot, but which
he had sent back to him from
whom he had had it. When
they were denying it, and the
contention had grown warm,
Anthony, some witnesses being
taken to him, says, see how dan-
gerous it is to deal with men of
these times without a note; an
action of theft would be almost
laid against me, unless I had
the hand of the usurer; and he
produced the note. The roguery
was understood; the story
was spread through the whole
country with a great deal of
laughter, that the pot had been
pawned to the very PERSON
whose it was. Men counte-
nance such tricks more willing-
ly, if they are practised upon
odious persons, especially those
who are used to impose upon
others.

Truly you have opened to
us a sea of stories, having nam-
ed Anthony: but I will relate
only one, and that a short one,
which I heard very lately.
Some pretty little fellows, as
they call THEM, kept a feast to-
gether, to whom nothing in life
is better than laughing. A-
mong these was Anthony, and
likewise another, he also famous
in this sort of praise, and as it
were a rival of Anthony.

ut amulū Antōnī. Por-
rō quēmādmōdūm intēr
phīlōsōphōs, sī quando
convēnīunt, quēstīōnē
sōlēt prōphōm de rēbus na-
tūra, itā hēic stātim quē-
stīō nāta est, quānām pars
hōmīnīs essēt hōnēstīssī-
mā. Alīus dīvīnābāt ōcū-
lōs, alīus cor, alīus cerē-
brūm, alīus itēm alīūd, et
quēque adfērēbat ratiō-
nem suā dīvīnātiōnīs. An-
tōnīus jussus dīcēre sēn-
tēntīam, dīxīt ōs vīdēri
sībī hōnēstīssīmā partem
omnīum, et addīdīt nēscio
quā causā. Tum ille
altēr, nē quīd īpsi convē-
nīrēt cum Antōnīō, respōn-
dīt, eām pārtē, quā sēdē-
mūs, vīdēri sībī hōnēstīssī-
mām. Cum id vīdērētur
absurdūm omnībus, attulīt
hanc causā, quōd īs dū-
cērētūr vulgō hōnōrātīssī-
mūs, quī prīmūs considē-
ret hōc hōnōris compētēre
partī quam dīxīssēt. Ap-
plausūm est huīc senten-
tīā, et rīsūm est affāctū.
Hōmō placūit sībī dē hōc
dīctō, et Antōnīus vīsus
est vīctūs īn eō cērtāmine.
Antōnīus dissīmūlāvīt, quī
non dētūlērāt prīmām lau-
dē hōnēstātīs ōrī ōb alī-
ūd, nīsī quōd scīret illum,
vēlūt amulū suā glōriā
nōmīnātūrum dīvērsam
partē. Post alīquōt dī-
ēs, cum utērquē vōcātūs
essēt rōrsūs ad idē convī-

Moreover, as among phīlōso-
phers, if at any time they meet,
little questions use to be propo-
sed about the things of nature,
so here immediately a question
arose, what part of man was the
most honourable. One guessed
the eyes, another the heart, an-
other the brain, another like-
wise another thing, and every
one gave the reason of his guess.
Anthony being ordered to de-
clare his opinion, said that the
mouth seemed to him the most
honourable part of all, and add-
ed I know not what reason.
Then the other, that he might
not in any thing agree with
Anthony, answered that that
part, on which we sit, seemed
to him the most honourable.
When it appeared absurd to
all, he gave this reason, that
he was reckoned commonly the
most honourable, who first sat
down, that this honour belong-
ed to the part which he had
named. They applauded this
opinion, and laughed heartily.
The man was pleased with
himself for this saying, and
Anthony seemed conquered in
that dispute. Anthony took
no notice, who had not given
the chief praise of honour to
the mouth for any thing else,
but that he knew that he, as
the rival of his glory, would
name the contrary part. Af-
ter some days, when both of
them had been invited again
to the same feast, Anthony
having entered, finds his rival

vium, Antōnīus ingressus offendit amulum confabulāntem cum aliquot aliis, dum canā adornātūr, et āversūs emisit clārum ventris crepitem antē faciē alterius. Ille indignātus, inquit, ābī scurrā, ubinā didicisti istōs mōrēs? Tum Antōnīus inquit, etiam indignāris? Si salūtāssem tē orē, resalūtāsēs; nunc salūto tē partē corpōris, vėl tē jūdīcē, hōnēstissimā omnium et vocōr scurrā. Sic Antōnīus rēcāpērāvīt glōriam amissā priūs. Diximus omnēs, supērest ut jūdex prōnūnciet.

Ge. Faciam id, sed non priūsquā quisquē ebibērit suum cūthūm. En auspīcor, sed lūpūs in fabulā.

P. Levīnus Panāgathūs adfert haud lāvum omēn.

L. Quid actum est inter tam lepidōs congērōnēs?

Po. Quid aliud? certātum est fabulīs, dōnēc lūpūs intērvēnīrēs.

Le. Huc igitur adsum ut perficiam fabulam: vōlo vds omnēs prandere prandium theolōgicum apud mē cras.

Ge. Prōmittis Scythicum convivium.

talking with some others, whilst supper is getting ready, and being turned from him, let fly a loud crack before the face of the other. He being enraged says, get you gone, you rude droll, where did you learn those manners? Then Anthony says, what are you angry? If I had saluted you with my mouth, you would have saluted me again? now I salute you with a part of the body, even you being judge, the most honourable of all, and I am called a rude droll. Thus Anthony recovered the glory lost before. We have all said, it remains that the judge may pronounce sentence.

I will do it, but not before every man shall drink off his glass. Lo I begin; but the wolf in the fable.

Levinus Panagathus brings no unlucky omen.

What has been done among such pretty companions?

What else? We have been contending in stories, till you, like the wolf, came in among us.

Hither therefore I am come that I may finish the farce: I desire you all to take a theological dinner with me to-morrow.

You are promising us a Scythian feast.

I

L. Nīši fātēbīmīni
hoc fūisse jūcūndiūs vōbīs
fabūlōsō convīviō, non rē-
cūso dāre pēnās in cānā.
Nīhīl jūcūndiūs quam cūm
nūgā tractāntūr sērīo.

Unless you will confess
that this was more agreeable to
you than the fabulous feast, I
do not refuse to suffer punish-
ment at supper. Nothing is
more delightful than when tri-
fles are handled seriously.

VII. CHARON.

Charon apud infērōs ānīmās defunctōrum per Stygem transvĕhĕrē
dicītūr pōētis.

CHARON, GENIUS, ALASTOR.

C. QUID itā prōpĕ-
rās gestĭēns, Alāstōr?

Al. O Charon, *ōphōr-*
tūnē tū quidēm. Prope-
rābām ād tē.

Ch. Quid nōvæ rēi?

Al. Fēro nūntĭum fū-
tūrum latissimūm tibi
Prōsērpĭnæquē.

Ch. Effĕr ĩgītūr quōd
fērs, ēt ēxōnērā tē.

Al. Fūriæ gēsērunt
sūūm nēgōtĭum non mĭnūs
gnāvĭtēr quam fēlicĭtēr:
infēcērunt ōmnēs pārtēs
ōrbĭs tartārēis mālīs, dis-
sidĭis, bēllīs latrōcĭnĭis,
pestilēntiīs, ādēo ūt jam
sĭnt plānē calvæ, ēmissis
cōlūbris, ēt ōbāmbulānt ex-
haustæ vĕnēntīs, quærēn-
tēs quicquĭd vipērārum
ātquē aspĭdūm est ūs-
quām, quādo sint tam gla-
bræ quām ovūm, ēt non
hābēt pilūm in cāpĭte,
nēc quĭdquām ēfficācis
sūccĭ in pectōrē. Proīn-
dē tū fāc apparēs cymbam
āc rēmōs; mox ēnīm tān-
tā multĭtūdō umbrārum
vēntūrā est, ūt vērĕār nē

WHY do you so hasten
rejoicing, Alastor?

O Charon, you ARE COME
in good time indeed. I was has-
tening to you.

What strange account?

I am bringing news that
will be very joyful to you and
Proserpine.

Declare then what you are
bringing, and unload yourself.

The furies have done their
business not less diligently than
successfully: they have infect-
ed all parts of the world
with hellish evils, quarrels,
wars, robberies, plagues, so
that now they are quite
bald, having discharged their
snakes, and walk about ex-
hausted of THEIR poisons, seek-
ing whatsoever vipers and
asps there is any where,
seeing they are as bare as
an egg, and have not a hair
upon their head, nor any effec-
tual strength in their breast.
Wherefore do you see that you
make ready your boat and
oars; for by and by so great a
multitude of ghosts is likely to
come, that I am afraid that

non sufficiās *transmittē-*
dīs omnībūs.

Ch. *Istā non fugē-*
rant.

Al. Undē *rēscērās?*

Ch. *Ossā pertulērāt*
bīdūm āntē.

Al. *Nihīl est velōcīus*
illā dēā. Sēd quīd, īg-
tūr, tū cēsās hic?

Ch. *Nīmīrūm rēs fē-*
rēbāt itā. Prōfēctūs sūm
huc, ūt comparārēm mīhi
alīquam valīdam trirēmē,
nam mēā cymbā, jam fu-
tris vētustātē ac sutīlīs,
non sufficēret huic opērī;
si sunt vērā quæ Ossā nār-
rāvīt; quanquam quīd ō-
pūs ērāt Ossā? Rēs ipsā
compēllīt, nam fēcl nau-
frāgium.

Al. *Nīmīrūm idīūs*
dīstīllās, suspīcābār tē rē-
dīrē ē balnēō.

Ch. *Imo enātābām ē*
Stygīā palūdē,

Al. *Ubi rēlīquīsī*
umbrās?

Ch. *Nātānt cum ra-*
nīs.

Al. *Sēd quīd nārā-*
vīt Ossā?

Ch. *Trēs mōnārchās*
orbīs rūere in mutūm
extīum cāpitālībūs odīs
Nēc ullām partēm orbīs
Chrīstīāni casē immūnem
ā fūrīa, nam illī trēs pēr-
trāhūnt omnēs rēlīquōs
in consbrīūm bellī. Om-
nēs casē tālībūs ānīmīs,

you may not be able to *ferry*
them all over.

Those things had not *es-*
caped us.

How had you come to know
THEM?

Ossa had brought us *THE*
NEWS two days ago.

None is swifter than that
goddess. But why, then, are
you loitering here?

Certainly *MY* business
required IT so. I came *hither*
that I might provide for myself
some strong galley, for my boat,
now rotten with age and patch-
ed, could not be sufficient for
this work; if *THOSE THINGS* be
true which Ossa told, *although*
what need was there of Ossa?
The case *itself* obliges *ME*, for
I have suffered shipwreck.

Indeed you are *dropping*
all over, I suspected that you
were returning from the bath.

Nay, I was swimming out
of the Stygian lake.

Where have you left the
souls?

They are swimming *with*
the frogs.

But what did Ossa say?

That three *monarchs* of
the world are rushing upon
mutual destruction *with capital*
hatreds. And that not any part
of the *Christian* world is free
from the furies, for those three
are drawing all the rest into a
share of the war. That all
THESE MONARCHS are of such

ut nemo veltt cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam, esse in otio; moliri dira; pestilentiam sævire ubique, apud Hispanos, apud Britannos, apud Italos, apud Gallos. Ad hæc novam lucem natam ex varietate opinionum, quæ sic vitiauit animos omnium, ut sit nullâ sincerâ amicitia usquam, sed frater diffidat fratri, nec uxor conveniat cum marito. Spes est, magnificam perniciem hominum nascituram hinc quoque olim, si res pervenerit à linguis et calamis ad manus.

AJ. *Ossâ narravit omnâ hæc verissimè; nam ipsè vidi plurâ his occultis, assiduus comens et adiutor furiarum, quæ nullo tempore declararunt se magis dignas suo nomine.*

Ch. *Atqui periculum est, ne quis demon exoriat, qui adhortetur subito ad pacem; et animi mortaliū sunt mutabiles. Nam audio esse quendam polygraphum apud superiores qui non desinit insectari bellum calamo, et adhortari ad pacem.*

Al. *Illè canit surdis jampridem. Olim scripsit queremoniam profl-*

minds, that no one would yield to another; that neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk, are at peace; THAT THEY are attempting dismal things; that the plague is raging every where, among the Spaniards, among the Britons, among the Italians, AND among the French. Besides that a new plague has risen from the variety of opinions, which has so vitiated the minds of all that there is no sincere friendship any where, but brother distrusts brother, nor can the wife agree with HER husband. There is hope, that a grand destruction of men will arise from this too hereafter, if the thing shall come from THEIR tongues and quills, to THEIR hands.

Ossa told all these things very truly; for I saw more with these eyes, being a constant companion and assistant of the furies, which at no time had declared themselves more worthy of their name.

But the danger is, lest any Demon should start up, to exhort THEM suddenly to peace; and the minds of mortals are changeable. For I hear that there is a certain scribbler with those above, who does not cease to rail at the war with his pen, and exhort them to peace.

He sings to the deaf long since. A good while ago he wrote a complaint of vanquish-
I 2

*gāte pācis, nunc scripsit
ēpītāphūm eidem extinc-
ta. Sunt alii contrā, qui
jūvēnt nostrā rem non
mīnūs quam ipsæ fūrīæ.*

Ch. Quinām Isti?

Al. Sunt quædam ani-
māliā pullis et candidis
pallis, cinericis tunicis,
ornata variis plumis. Hæc
nunquam recedunt ab aulis
principum: instillant in
aurē amorem bellī: hōr-
tāntur prōcērēs et plēbēm
eodē: clamitant in evan-
gelicis concionibus, bellum
esse justum, sanctum et
pium. Quodquē magis mī-
rēris fortem animum hō-
minum, clamitant idē
apud utramquē partē.
Apud Gallōs concionantur,
Deū stare pro Gallis, nec
posse vinci, qui habēat
Deū protectorem. Apud
Anglos et Hispanos, hoc
bellum non geri à Cæsare,
sed à Deo. Tantūm præ-
bēant se fortēs viros, vic-
tōriam esse certam. Quod
ei quis intercidērit, eum
non perire, sed rectā sub-
volare in cælum, armatum
sicut erat.

Ch. Et tantā fidēs
habēt istis?

Al. Quid non potest
simulata religio? Huc ac-
cedit jūventūs, impēritā
rerū, sitis gloriæ, ira,
animus pronus naturā ad
ad quod vocātur. His faci-

ed peace, now he has written
an epitaph for the same being
dead. There are others on the
other hand, to help our busi-
ness not less than the furies
themselves.

Who are they?

They are certain creatures
in black and white robes, with
ash-coloured tunicks, adorned
with divers feathers. These
never depart from the courts
of princes: they instil into
their ear the love of war:
They encourage the nobles and
common people to the same:
They proclaim loudly in their
sermons, that the war is just,
holy, and pious. And that you
may the more admire the stout
courage of the men, they say the
same with both sides. Among
the French they preach, that
God stands up for the French:
and that he cannot be conquered
who has God for his protector.
Among the English and Spa-
niards, that this war is not car-
ried on by Caesar, but by God.
Let them only shew themselves
brave men, the victory is cer-
tain. But if any one shall fall,
that he does not perish, but flies
directly to heaven, armed as he
was.

And is so great credit giv-
en to them?

What cannot pretended re-
ligion effect? To this is added
youth, ignorance of the world,
a thirst after glory, anger, a
mind prone by nature to that to
which it is invited. These are

lè impōnūtūr, nec *plastrum pērpellitur* difficile, *sirōphēndēns* ad rūinam sū-
āptē sponētē.

Ch. Ego lūbēns fēcē-
rō aliquid bōnī istīs anī-
mālībus.

Al. Appārā lautum
convīvium. Pōtēs nīhil
grātius.

Ch. Ex malvis lufī-
nis, et pōrrīs, nām non est
aliā annōna apūd nōs, ut
scīs.

Al. Imō ex pērdīcī-
būs, cāpīs et phasiānīs, sī
vīs esse grātus convīvātōr.

Ch. Sēd quē rēs mō-
vēt istōs, ut prōmōvēānt
bellum tantōpērē? Aut
quid commōdī mētūnt
hīnc?

Al. Quia cāpiūt plūs
ēmolūmēnti e mōrīentībus
quam e vīvīs. Sunt tēstā-
mēntā, parēntāliā, bullæ,
multæque aliā lūcrā non
āspērnāndā. Denīque mā-
lūnt versārī in castrīs,
quam in sūtīs alveārībūs.
Bellum gīgnīt multos epī-
scōpōs, qui in pāce nē qui-
dem sībant tērūtīi.

Ch. Sāpīūt.

Al. Sēd quid opūs
est trīstēmī?

Ch. Nīhil, si vēlīm
facere novū aglūm rūrsūs
in illa palātē.

Al. Ob multītūdī-
nem?

Ch. Bellicē.

easily imposed upon, *nor is the wagon pushed on with difficulty, which leans forwards to a fall of itself.*

I would willingly do some
good to those creatures.

Prepare a *fine* feast. You
can do nothing more acceptable.

Of mallows, *lupines*, and
onions, for there is not ANY
other provision with us, as you
know.

Nay, of *partridges*, capons,
and pheasants, if you will be
a kind entertainer.

But what cause moves
them, that they promote the
war so much? or what advan-
tage do they reap from it?

Because they receive more
benefit from the dead than the
living. There are wills, funeral
rites, bulls, and many other
gains not to be despised. Final-
ly, they had rather be in camps,
than in their cells. War
makes many *bishops*, who in
peace were not so much valued
as a farthing.

They are in the right.

But what need is there of a
three-oared galley?

None, if I would be ship-
wrecked again in the middle of
the lake.

Because of the great num-
ber of GHOSTS?

Yes.

A. Atqui vēhīs umbrās, non corpōrā; quantū autem pōndēris habēnt umbræ?

Cha. Sint tipūle, tāmen vīs tipulārūm fōtēst esse tāntā, ūt ōnērēnt cymbām. Tum scīs ēt, cymbam esse umbrātīlēm.

Al. At ēgo mēmīnī vīdissē nōnnūquam tria millia umbrārūm pēndērē ā tūō clāvō, cum ēssēt ingēns tūrbā, nēc cymbā cāpērēt omnēs, nēc tū sentīebās ullūm pōndūs.

Ch. Fātēor esse tālēs ānīmās, quæ demīgrārunt paulātīm ē corpōrē tēnūiā phtīsī aut hēctīcā. Cætērūm quæ revēllūntūr sūbito ē crassō corpōrē, fērūnt multūm corpōrē mōllīs sēcum. Apōplēxiā autem, synāncē, pestīlentiā, sēd prēcīpūē bellūm, mīttūt tālēs.

Al. Non ōpīnōr Gālōs aut Hīspānōs adfērrē multūm pōndēris.

Ch. Multo mēnūs quām cætērī, quāquam ēt hōrūm ānīmæ non vēnīūt dīmīno plumæ. Cætērūm tālēs vēnīunt āliquōtēs ē Brītānnīs, ē Germānis bellē pāsīs, ūt nūpēr pērīclītiātus sūm vēhēns. decēm dīmītaxāt et nīsī fēcīssēm jactūrām, pērīeram unā cum cymbā, vectōrībūs et naulō.

But you carry souls, not bodies; and how little weight have souls?

Let them be water-spiders, yet the number of water-spiders may be so great, that they may load my boat. Then you know also, that my boat is made of shadow.

But I remember that I have seen sometimes three thousand souls hanging at your helm, when there was a great multitude, and your boat could not hold all, nor did you perceive any weight.

I confess there are such souls, which have departed by degrees out of a body wasted with a consumption, or hectic fever. But those which are pulled suddenly out of a cumbersome body, bring much of the bodily mass along with them. And the apoplexy, the quinsy, the plague, but especially war, sends me such.

I do not think that the French or Spaniards bring much weight.

Much less than others, although their souls too do not come altogether as light as feathers. But such come often from the Britons, from the Germans well fed, that lately I was endangered carrying ten only, and except I had suffered loss, I had perished, along with the boat, the passengers, and freight-money.

Al. Ingens discrimēn!

Ch. Quid censes fieri interea, cum crassi satrapae, thrasōnēs, et polymacheroplacidae accedunt?

Al. Arbitror nullōs ex his, qui pererunt in justō bellō, venire ad te; nam aiunt eos subvolare recta in cælum.

Ch. Nescio quo subvolent. Scio illud quān-
quāvis est bellum, tot veniunt ad me, sauci lacertique, ut demirer ullum superesse apud superiores. Nec veniunt solum onusti crapula, et abdomine; verum etiam bulis, sacerdotibus, plurimisque aliis rebus.

Al. Sed non deferunt ista secum.

Ch. Verum; sed quae veniunt recentēs adferunt somnia talium rerum.

Al. Iamne gravant somnia?

Ch. Gravant meam cymbam. Quid dixi, gravant? Demerserunt jam. Postrimo putas tot obolos habere nihil sarcinae?

Al. Equidem arbitror, si ferant aereos.

Ch. Proinde certum est mihi prospicere de navi, quae sufficit oneri.

Al. O felicem te!

Ch. Quid ita?

Al. Quia distacca prope diem.

A prodigious danger!

What do you think happens in the mean time, when fat lords, Hectors, and bullies come?

I suppose that none of these, who die in a just war, come to you; for they say that they fly up directly into heaven.

I know not whether they fly. I know this one thing, as often as there is a war, so many come to me wounded and mangled, that I wonder any one remains among those above. Nor do they come only loaded with the dregs of hard drinking, and a big belly; but also with bulls, benefices, and very many other things.

But they do not bring away those things with them.

It is true; but those which come fresh bring the dreams of such things.

Do dreams load you so?

They do load my boat. What said I, load it? They sunk it just now. Finally, do you think so many half pennies have no weight!

Truly I think so, if they bring brazen ones.

Wherefore I am resolved to look out for a ship, which may be sufficient for the burden.

O happy you!

Why so!

Because you will grow rich presently.

Ch. Ob multitudine
umbrarum?

Al. Næ.

Ch. Siquidem adferant
suis opes secum: nunc
qui deplorant in cymba, se
reliquisse apud superos
regna, presulatus, abbatis
as, innumera talenta auri,
adferunt nihil ad me præter
obolus. Itaque id totum
quod corruptum est
mihi jam ter mille annis,
effundendum est in unum
triemem.

Al. Opertet sumptum
faciat, qui querit lucrum.

Ch. At mortales, ut
audito negotiantur felices
us, qui Mercurio favente
ditescunt intra triennium.

Al. Sed idem decō-
quunt nonnunquam: tum
lucrum minus, sed certius.

Ch. Nescio quam cer-
tum. Si quis deus exo-
riatur nunc, qui componat
res principum hæc tota
sors perierit mihi.

Al. De ista re quidam
jubeo dormire in utramvis
aurē. Nihil est quod
metuas pacem intra decen-
nium. Romanus pontifex
unus hortatur sedule qui-
dem ad concordiam, sed
lavat latrem. Et civitates
murmurant tædio malor-
um. Nescio qui populi
conferunt sussurros, dicti-
tantes, iniquum esse ut

Because of the great num-
ber of ghosts?

Yes.

If they brought their riches
with them: now they who la-
ment in the boat, that they had
left with those above kingdoms,
bishops, abbies, AND innume-
rable talents of gold, bring no-
thing to me besides a half-pen-
ny. Therefore all that which
has been scraped together by
me now these three thousand
years, must be laid out on one
galley.

He must suffer cost who
seeks gain.

But men, as I hear, traffic
more luckily, who by Mercury
favouring THEM, grow rich in
three years.

But the same break some-
times. Your gain is less, but
more certain.

I know not how certain.
If any god would arise now,
that would settle the affairs of
princes, this whole chance will
be lost by me.

Respecting that matter
truly I bid you sleep on either
ear. There is no CAUSE that
you may fear a peace within
these ten years. The Roman
pontiff alone exhorts diligent-
ly indeed to concord; but he
washes a brack. The cities too
murmur through weariness of
their calamities. I know not
what people join their whis-
pers, saying, 'tis unreasonable

*hūmānæ rē mīscēantūr
sursūm deorsum, ob prī-
vātās irās aut ambītiōnēm
duōrum triūmvē. Sēd crē-
dē mīhi, fūrīæ vīncēt
consiliā quamlibet recta.
Catērum quid opūs ērāt
pētērē sup̄iōrēs? An non
sunt fabrī apud nōs? Cērī-
hābēmūs Vulcānūm.*

Ch. Pulchrē, si quæ-
rām arēam nāvim.

Al. Aliquīs accērsā-
tūr mīnīmō.

Ch. Itā est, sēd mātē-
rā dēfīcīt nōs.

Al. Quid audīo? nī-
hil sylvārūm illīc?

Ch. Etīam nēmōrā
quæ fūērānt in Elysīis
cāmpīs absumptā sunt.

Al. In quem usūm
tandēm?

Ch. Exūrēndīs um-
brīs hærētīcōrum addē ūt
nūper coactī sīmūs effō-
dērē carbōnēs ē viscēribūs
terra.

Al. Quid! An non
pōssunt istæ umbræ pūnīrī
mēnōrē sūmptu?

Ch. Sic vīsūm est
Rhadamānthō.

Al. Ubī mērcātūs ēris
trīrēmēm, undē rēmīgēs
parābūntūr?

Ch. Mēæ pārtēs tēnē-
rē clāvūm; umbræ rēmī-
gēt, si vellent trajicērē.

Al. At sunt quæ non
didicērunt agērē rēmūm.

*that human affairs should be
jumbled up and down, for the
private resentments, or the am-
bition, of two or three. But
believe me, the furies will con-
quer counsels never so good.
But what need was there to go
to those above? Are there no
workmen among ourselves?
Certainly we have Vulcan.*

Right, if I wanted a bra-
zen ship.

Some body may be employ-
ed for a very small sum.

So it is, but wood is failing
us.

What do I hear? ARE
there no woods there?

Even the groves which
had been in the Elysian fields
have been consumed.

For what use, pray?

For burning the ghosts
of heretics, so that lately we
were forced to dig coals out of
the bowels of the earth.

What! cannot these ghosts
be punished at a less expense?

So it seemed good to Rha-
damanthus.

When you have bought a
galley, whence will rowers be
procured?

My office is to hold the
helm; let the ghosts row, if
they wish to pass over.

But there are some who
have not learnt to manage an
oar.

Ch. Nullus est eximius apud me. Et monarchæ remigant, et cardinales remigant, quisque suam vicem, non minus quam lenius plebei, siue didicerint, siue non didicerint.

Al. Fac tu mercere trirēmē feliciter dextrō Mercuriō. Ego non remorabor te amplius. Adferam latum nuncium orco; sed heus, heus, Charon.

Ch. Quid est?

Al. Fac maturēs reditum, ne turbā obrūat te mox.

Ch. Imō offendēs jam plus quam ducēntā millia in ripā, præter illas quæ nātant in paludē; tamen propēraō quāntum licebit: dāc illis me adfūtūrum mox.

None is exempted with me. Even monarchs row, and cardinals row, every man his turn, no less than poor commoners, whether they have learned, or have not learned.

See THAT you purchase a galley successfully by the favour of Mercury. I will not detain you any longer. I will carry the joyful news to hell; but soho, soho, Charon.

What is THE MATTER?

See that you hasten YOUR return, lest the crowd should overwhelm you immediately.

Nay you will find already more than two hundred thousand upon the bank, besides those which are swimming in the lake: yet I will hasten as much as will be allowed: tell them that I will be with THEM immediately.

VIII. OPULENTIA SORDIDA.

Niggardly plenty.

A. UNDE *ēs tam exsūccūs, quāsi pastūs sis rōrē cum cicādīs? Vidēris mīhi nīhil aliūd quam sy-phār hōmīnis.*

B. Apūd infērōs *umbrae sātūrāntur malvā et porrō; āt ēgo vixi dēcēm mēnēs ubi nē id quīdēm contīgīt.*

A. Ubīnām, *quāso tē? nūm abrēptūs in nāvēm gālēatām?*

B. Nēquāquām, *sed Synōdī.*

A. Pēriclitātus *ēs bu-limīā in tam opulētā ur-bē?*

B. Maxīmē.

A. Quīd in causā? *An deērāt pēcūniā?*

B. Nēc pēcūniā nēc *amīcī.*

A. Quīd ērāt malī *īgītūr?*

B. Mīhi rēs ērāt *cum hospītē Antrōnīō.*

A. Cum illō *opulēntō?*

B. Sēd *sōrdidissīmō.*

A. Nārrās *sēmīlē mōnstrī.*

B. Mīnīmē. Dīvītēs, *quī emērgūnt ē sūmmā inōpiā, fiūt sic.*

WHENCE *are you, BE-ING so void of substance, as if you had been fed on dew with the grass-hoppers? You seem to me nothing else than the skin of a man.*

In the lower regions *ghosts are fed on mallows and onions, but I have lived ten months, where not even that fell to my share.*

Where, *I pray you? WERE you pressed aboard a galley?*

No, *but I LIVED at Syno-dium.*

Were you endangered *by famine in so rich a city?*

Yes.

What *was the reason? was money wanting to you?*

Neither *money nor friends.*

What *was your misfortune then?*

I had dealing *with my landlord Antronius.*

With *that rich man?*

Yes, *but very niggardly.*

You tell me *SOMETHING like a prodigy.*

Not at all. Rich men, *that rise from extreme poverty, be-come so.*

K

A. Quid itā libuit commorari tot mensēs apud talem hospitem?

B. Erāt quod alligāret, et animus erāt sic tunc.

A. Sed dic, obsecro, quo apparatu vivit illē.

B. Dicam, quāndō quidē cōmmemōratio actōrum lābōrum solēt esse jūcundā.

A. Futurā est mihī certē.

B. Illud incōmmodi accessit à calo, cum agerem illic. Borēas spirābat trēs tōtōs mensēs, nisi quod illic, nescio quōmodo, nunquam persēverāt ultrā octavū diem.

A. Quōmodo igitur spirābat trēs tōtōs mensēs?

B. Sub eū diem mutābat stātionem velūt ex constituto; sed post octo hōrās migrāvit priōrem in locū.

A. Opus erāt ibi luculento focō tēnui corpūsculō.

B. Erāt satis ignis, si suppētissēt cōpīa lignōrum. Sed nē noscēt Antropius facerēt quid impēdīt heic, evellēbat radicēs arborum ex ruscillis insularibus, neglectās ab alijs, idquē fēre noctu. Ex his nondūm bēne siccis ignis strūebātur, non absquē fumō, sed sine

Why had you such an inclination to stay so many months with such an host.

There was something that obliged me, and my inclination was so at that time.

But tell me, I pray you, upon what provision does he live.

I will tell you, seeing the relation of past troubles uses to be pleasant.

It will be so to me certainly.

That inconvenience came from heaven, when I was living there. The north wind blew three whole months, only that there, I know not how, it never continues beyond the eighth day.

How then did it blow three whole months?

About that day it changed its station as it were on purpose; but after eight hours it shifted into its former place.

There was need there of a bright fire for a thin body.

There was enough of fire, if there had been plenty of wood. But lest our Antropius should be at any charge in this case, he pulled up the roots of trees out of some grounds in the islands, neglected by others, and that commonly in the night. Out of these not yet well dry a fire was made, not without smoke, but without

*flāmmā, non qui calēfācē-
rēt, sēd qui præstārēt, nē
posset dīcī vērē esse nul-
lūm ignem ibī. Unīcūs
autēm ignīs dūrābāt tō-
tūm diēm, adēo tempērā-
tum erat incēndiūm.*

A. *Erat dūrūm hībēr-
nārē illīc.*

B. *Imo erat multo
dūrius æstivārē.*

A. *Qui sic?*

B. *Quoniam ēā dō-
mūs habēbāt tantūm pul-
cum et cimicūm, ut nec
licerēt esse quētūm inter-
diū, nec capere somnum
noctu.*

A. *Miserās divitiās!*

B. *Præsertim in hōc
gēnērē pēcōriā.*

A. *Opōrtet fœminās
esse ignāvās illīc.*

B. *Lātītant, nec vēr-
santur inter virōs: itā
fit ut illīc fœminæ sint nī-
hil aliūd quam fœminæ;
ē; ēā ministērīā dēsint vī-
rīs, quæ solēnt supplēdiā-
rē ab eō sexū.*

A. *Sed non pigēbāt
Antrōnīūm tractātiōnīs.*

B. *Nihil erat dulcē
illī, educātū in hujūsmōdī
sordibūs, præter lucrūm:
habītavit ubivīs potius
quam dōmī; negōtiābatur
in omni rē. Scis autēm
eam urbem esse mercūrī-
ālem præ cætēris. Illē
nōbilitē pictor existimāvit
deplōrāndum, si dīēs abi-
isset absquē linēā. An-*

*flame, not that which would
warm, but that which would ef-
fect, that it could not be said
truly that there was no fire
there. And one fire lasted the
whole day, so moderate was the
burning.*

*It was hard to winter
there.*

*Nay, it was much harder
to summer.*

How so?

*Because that house had so
many fleas and gnats, that I
neither could be quiet by day,
nor take rest by night.*

Miserable riches!

*Especially in this kind of
cattle.*

*The women must be idle
there.*

*They keep out of the way,
and do not converse among the
men: So it comes to pass that
there the women are nothing
else but women: and those servi-
ces are wanting to the men, that
use to be supplied by that sex.*

*But was not Antrōnius
tired of THAT treatment?*

*Nothing was pleasant to
him, brought up in such nas-
tiness, but gain: He lived any
where rather than at home;
he traded in every article: and
you know that that city is busi-
ed in trade above others. That
noble painter thought it a
THING to be lamented, if a day
had passed without a stroke.
Antrōnius lamented it much.*

trōnīus dēplōrābat longē
māgis si dīēs prætērītāsset
absque lucro; quod si
quando ēvenisset, quarebat
Mercurium dōmi.

A. Quid faciēbāt?

B. Hābēbāt cistēr-
nām in ædībus, ex mōrē ē-
jus cīvītātis. Illic hauriēbāt
alīquot situlās āquæ, et in-
fundēbāt in vīnāria vāsā.
Heic ērāt cērtūm lucrūm.

A. Fortāssē vīnūm
ērāt vēhemētīus aquō.

B. Imo ērāt plus
quam vāppā; nām nūn-
quam ēmēbāt vīnūm nīsi
cōrrūptūm, quō ēmērēt
mīnōrīs. Nē quid ex eō
pērīrēt, sūbīndē mīscēbāt
facēs dēcēm annōrum, vōl-
vēns āc rēvōlvēns omniā,
quō vīdērētūr mustūm.
Nēquē enī illē passūs
fuīssēt ullām micām facēs
pērīrē.

A. At sī qua fidēs
mēdicīs, tālē vīnūm gīgnīt
calcūlōs vesīcæ.

B. Mēdicī non errānt,
nam ērāt nullūs annūs in
eā dōmō tam fēlix, quā
ūnūs atque āltēr pērīrēt
calcūlō. Nēquē illē hor-
rēbāt fūnēstām dōmūm.

A. Non?

B. Collīgēbāt etīam
vēctīgālā mōrtūis, nec as-
pīnābātūr lucrūm quam-
vis exīgūm.

A. Dīcīs fūrtūm.

B. Nēgōtiātōrēs vō-
cānt lucrūm.

more, if a day would have pass-
ed without gain, which if at
any time it had happened, he
sought gain at home.

What did he do?

He had a cistern in his
house, according to the custom
of that city. There he drew
some buckets of water, and pour-
ed THEM into the wine vessels.
Here was certain gain.

Perhaps HIS wine was too
strong.

Nay, it was more than
dead wine; for he never bought
wine, unless IT WAS damaged,
that he might buy it cheaper.
Lest any of it should be lost,
now and then he mixed the
dregs of ten years OLD, rum-
bling and jumbling all TOGE-
THER, that it might seem new
wine. For he would not have
suffered any particle of the
dregs to be lost.

But if any credit MAY BE
GIVEN to the doctors, such wine
breeds the stone of the bladder.

The doctors do not err:
for there was no year in that
family so happy, but one and
another was dying of the stone.
Nor did he dread a mournful
family.

No?

He collected also tribute
from the dead; nor did he de-
spise gain, though small.

You speak of theft.

Traders call it gain.

A. Quid intēreā bībēbāt *Antrōnīūs*?

B. Idēm nēctār fer-mē.

A. Non sensit mālūm?

B. Erāt dūrūs, quī pōssēt ēssē vėl fœnūm, ēt, ūt dīxi, fūērāt ēdūcātūs ā tēnērīs ānnīs In tālībūs dēlēcītīs. Existīmābāt nēhil cērtiūs hoc lūcrō.

A. Quid itā?

B. Si supphūtēs uxō-rēm, filiōs, filiām, gēnē-rūm, ōpērās, ēt fāmūlās, ālēbāt dōmī trīgīnta triā cōrphōrā. Jam quo dīlūtī-ūs vīnūm ērāt, hoc par-cīus bībēbātūr, ēt sērīūs exhauriēbātūr. Hic sub-dūcīto mīhi, quam non pœ-nītēdam summām situlā āquā addītā in singulōs dīēs conficiāt in ānnūm.

A. O sordēs!

B. Atqui non mēnūs compendī rēdībāt ex pā-nē.

A. Quō pāctō?

B. Emēbāt vītīātum trītīcum, quōd āliūs nōlū-īssēt ēmērē. Hec præsens lūcrum stātim, quōd emē-bāt mīnōrīs. Cætērūm mēdicābātūr vītīō artē.

A. Quā tādēm?

B. Est gēnūs argillæ non dīssīmīlē frumēto, quo vīdēmūs ēquōs dēlēc-tārī, dūm ēt arrōdūnt pa-rīētēs, ēt bībūnt libēntiūs ex lacūnīs turbīdīs ēā ar-

What in the mean time did *Antronus* drink?

The same nectar com-monly.

Did he not feel some hurt?

He was hardy, who could eat even hay, and, as I said, he had been brought up from his tender years in such dainties. He looked upon nothing more certain than this gain.

Why so?

If you reckon his wife, sons, daughter, son-in-law, work-people, and maids, he maintained at home thirty-three persons. Now the weaker the wine was, the more sparingly it was drunk, and the later it was drawing off. Here reckon for me, what a considerable sum a bucket of water added for every day would make for a year.

O niggardliness!

But not less profit arose from his bread.

How?

He bought damaged wheat, which another would not have bought. Here was present gain immediately, because he bought it cheaper. But he cured the fault by art.

By what, I pray?

There is a sort of clay not unlike meal, with which we see that horses are pleased, whilst they both gnaw walls, and drink more willingly out of ditches muddied with that

gillā. *Admīscēbāt tērtiam partēm ejūs tērrae.*

A. *Est isthuc mēdicāri?*

B. *Cērtē vītūm tritici mīnūs sēntiēbātūr. An pūtās hoc lūcrūm quōquē āspērnanđūm? Addē jam āliūd stratagēmā: Sūbīgēbāt pānēm dōmī, nēc id crēbrīus, ētiam a-stātē, quam bīs in mēnsē.*

A. *Isthuc est appōnērē lapīdēs non pānēs.*

B. *Aut si quid est dūrius lapīdē. Sēd remēdium ērāt pāratūm huic mālō quōquē.*

A. *Quōdnām?*

B. *Macērābant fragmentā pānis vīno immērsā cyathīs.*

A. *Sēd fērēbant ōpērē tālem tractātiōnem?*

B. *Prīmum narrābo apparātum primātūm ejūs familiā, quo dīvinēs facillius quōmōdo ōpērē tractētūr.*

A. *Cūpio audīre.*

B. *Erāt nullā mentio illuc dē jentaculō. Prandium diffērēbātūr ferē in primām hōrām a mēridiē.*

A. *Quāmōbrēm?*

B. *Antrōnīus pāterfamiliās expēctābātūr; Cenanābātūr intērdūm ad dēcimām hōrām.*

A. *At tū solēbās esse impātiēntior inēdie.*

clay. *He mixed a third part of that earth.*

Is that to cure it?

Certainly the badness of the wheat was less perceived. Do you think that this gain was also to be despised? Add now another stratagem: he made his bread at home, and that not oftener, even in summer, than twice in a month.

That is to serve up stones, not loaves.

Or if any thing be harder than a stone. But a remedy was provided for this fault too.

What?

They soaked pieces of bread in wine dipped in the glasses.

But did the labourers bear such treatment?

First, I will relate the entertainment of the principal persons of his family, that you may guess the more easily how the labourers are treated.

I wish to hear.

There was no mention there of breakfast. Dinner was put off commonly till the first hour after noon.

What for?

Antrōnīus, the master of the family, was waited for: we supped sometimes at the tenth hour.

But you used to be more impatient under fasting.

B. Eōquē sūbīndē clāmābām ad Orthrōgōnum, gēnērū Antrōnīi, (nam āgēpāmūs in eōdem conclāvī) heus Orthrōgōnē, nōn cēnātur hōdīe āpūd Synōdiōs? Rēspōndīt cōmmōde, Antrōnīum adfūtūrū brēvi. Cum vīdērēm nīhil āphārārī, ēt stōmāchus latrārēt; heus, inquam, Orthrōgōnē, ērīt perēūndum famē hōdīe? Excūsābāt hōrām, aut āliquīd stīlīt. Cum nōn fērrēm latrātum stōmāchī, intērpēllābām occūpātum rursus. Quid fūtūrum est? inquām; ērīt nē mōriēndūm fāmē? Ubī jam Orthrōgōnūs consūmpsīsēt omnēm tergīvērsātiōnem, āblīt ad fāmūlōs, jussītque mēnsam adōrnārī. Tandēm cum nēc Antrōnīus rēdīrēt, nēc quīdquam appārārētūr, Orthrōgōnūs vīctūs mēis convēcīs, dēscēndēbat ad uxōrem, socrūm, āc libērōs, clāmāns, ut āphārārēnt cēnām.

A. Nunc sālītēm expēcto cēnām.

B. Nē propērā. Tandēm claudūs fāmūlūs prōdībāt prāfēctūs ēī nēgōtiō, nōn admōdūm dīssīmīlis Vulcānō; instērnt mēnsam līntēō. Eā prīmā spēs cēnē. Tandēm post lōngām vōcīfērātiōnem,

And therefore now and then I cried out to Orthrogonus, son-in-law of Antronius, (for we were in the same room) soho Orthrogonus, do THEY not sup to-day among the Synodians? He answered kindly, that Antronius would come in a short TIME. When I saw that nothing was getting ready, and my stomach barked, soho, I say, Orthrogonus, must we perish with hunger to-day? He alleged in-excuse the hour, or some like THING. When I could not bear the barking of my stomach, I interrupted him busied again. What will become of us? say I; must we die with hunger? When now Orthrogonus had spent all his shuffling, he went to the servants, and ordered the table to be spread. At length when neither Antronius returned, nor any thing was getting ready, Orthrogonus conquered by my reproaches, went down to the wife, mother-in-law, and children, calling repeatedly, that they should make ready the supper.

Now however I expect the supper.

Be not hasty. At length a lame servant came out appointed for that business, not very unlike Vulcan; he spreads the table with a cloth. That was the first hope of supper. At last, after long shouting, glass vials are

vitreæ *phiale* adfēruntūr
cum āquā limpidā sanē.

A. Altērā spēs cœnæ.

B. Nē propērā, in-
quam. Rursus post atrō-
cēs clāmōrēs, *phiale* plēnā
istius fæcülēnti nectāris
adfertūr.

A. O bēnē factūm !

B. Sēd sinē pānē. Nī-
hil* *phēricūli* adhuc. Nē-
mo *fāmēlicus* bibit tāle vī-
num lūbēns. Clāmātūm
est itērūm usque ad ra-
vīm. Tum dēmūm illē pā-
nīs *aphōnītūr*, quēm ur-
sus vix frangēret dēntībūs.

A. Certē jam consul-
tūm est vītæ.

B. Sūb mūltām nōc-
tē tādēm Antrōnīus vē-
nīt, ferē hoc inauspicātis-
sīmō *proemīō*, ut dīcērēt
stōmāchūm sibi dōlēre.

A. Quīd māli auspīcīi
hic ?

B. Quā tunc ērāt nī-
hil quōd ēdērētūr.

A. Dōlēbāt rē vērā ?

B. Adēo ut sōlūs dē-
vōrātūrūs fuērīt trēs ca-
pōs, sī quis dēdīssēt grā-
tīs.

A. Expēcto convīvē-
tūm.

B. Prīmūm *phātīnā*
cum *fabacēā* farīnā *aphō-*
nēbātūr illi, quōd gēnūs
opsonii vendītūr illic tēnū-
lībūs. Aīzbat sē ūti hoc
rēmēdiō *advērsūs* omnē
gēnūs mōrbī.

brought with water clear in-
deed.

THAT is another hope of
supper.

Do not hurry, I say. A-
gain after fierce clamours, a
vial full of that dreggy nectar
is brought.

O well done !

But without bread. THERE
is no danger yet. No hungry
person drinks such wine wil-
lingly. I shouted again even
to hoarseness : then at last that
bread is set on, which a bear
could hardly break with his
teeth.

However now provision is
made for your living.

About late night, at last
Antronius comes, commonly
with this most unlucky preface,
that he said his stomach was
pained.

What a bad sign was
here ?

Because then there was
nothing which could be eaten.

Was it pained in fact ?

So much that alone he
would have devoured three ca-
pons, if any one would have
given them to him for nothing.

I am waiting for the feast.

First a dish with bean
meal was served up for him,
which kind of victuals is sold
there to poor people. He said
that he used this remedy for
every kind of disease.

* *Nihil* is here put for *nullum*.

A. Quōt convīva erātis?

B. Intērdūm octo aut novem. Intēr quōs erāt illē doctūs Verpius, quēm arbitror non ignōitum tibi: ēt mājor nātu filiūs.

A. Quid appōnēbātūr illīs?

B. An non sātis est frūgi hōmīnībūs, quōd Melchisedech obtulit Abrahamā victōrī quīnquē rēgūm?

A. Nihil opōnī igitur?

B. Erāt nonnihil.

A. Quōdnām?

B. Mēmīnī nos fūisse novem convīvas nūmērō in mēsa, cum nūmērārēm non nīsi sēptēm foliōlā lactūcā innātāntia acēto, sēd absquē olēo.

A. Dēvōrābat illē igitur sūās fabās sōlūs?

B. Emērāt vix sēmī-obdōlō, nec tā mēn vētābāt, si quīs assīdēns proxīmē vellēt gustārē; sēd vīdēbātur incivīlē ērīphēre languīdō sūum victūm.

A. Sēcābāntūr foliā, quēmādmōdūm provērbīū mēmīnīt dē cumīnō?

B. Non; sēd lactūcīs assūptīs à primōribus, reliqui immērgēbant suā nēm acētō.

A. Quid autēm post septem foliā?

B. Quid nīsi casēūs, clausulā convīviōrūm?

How many guests were you?

Sometimes eight or nine. Amongst whom was that learned man Verpius, who I think is not unknown to you; and his elder son.

What was served up to them?

Is not that enough for moderate men, which Melchisedech offered to Abraham the conqueror of five kings.

WAS THERE NO OTHER provision then?

There was somewhat.

What was it?

I remember that we were nine guests in number at table, when I counted only seven small leaves of lettuce swimming in vinegar, but without oil.

Did he then devour his beans alone?

He had bought them for scarcely half a farthing, nor yet did he forbid it, if any person sitting next him had a mind to taste: but it seemed uncivil to take from the sick man his victuals.

Were the leaves cut, as the proverb makes mention of cumin?

No; but the lettuces being eaten up by the grandees, the rest dipped THEIR bread in the vinegar.

But what WAS THERE after the seven leaves?

What but cheese, the conclusion of feasts?

A. Hiccinē ērāt p̄r-
pētūū apparātū?

B. Propēmōdū; n̄-
et quōd intērdū, si ex-
p̄rtius fuīssēt Mercūrīum
profutium, ēd diē ērāt pau-
lo profūstor.

A. Quīd tūm?

B. Jūbēbat trēs re-
cētēs uvās emī anō num-
mūlō arēo. Eā rēs exhi-
lārābat tōtām fāmiliām.

A. Quīdni?

B. Id duntāxāt ēo
tempōre, cum est summa
vilitas uvārū ibi.

A. Profūdēbāt pro-
in n̄hil extrā autūmnū?

B. Profūdēbāt. Sunt
illic nāvīcūlātōrēs, qui
hauriunt quoddam minū-
tūm gēnū cōnchārū,
pōtissimū ē latrīnīs. Hi
significānt certō clāmōrē
quīd hābeānt vēnālē. In-
tērdū jūbēbat emī ab hīs
dimīdīo nūmmūli, quem il-
lī aphellānt Bargathīnum.
Tum vērō dixissēs esse
nūptias in eā fāmiliā. Nam
erat opūs igni, licēt percō-
quāntūr celerrimē. Atquē
hēc quīdēm pōst casēum
lōcō bellārīōrū.

A. Bellā bellariā me-
hēcūle. Sed n̄hil carni-
um unquam appōnēbatur,
aut p̄scium?

B. Tandēm victūs
mēis clāmōribūs, capīt
essē splendīdor. Quōtīes
autem vōlēbat vīdērī Lu-

Was this his constant pro-
vision?

Almost; but that some-
times, if he had found Mercury
favourable, on that day he was
a little more profuse.

What then?

He ordered three fresh
bunches of grapes to be bought
with one small piece of brass
money. That thing cheered
the whole family.

Why not?

He did that only at that
time, when there is a very great
cheapness of grapes there.

Did he spend then nothing
out of autumn?

He did spend. There are
there boatmen, who draw a cer-
tain little sort of shell-fish,
chiefly out of the sewers.
These give notice, by a certain
cry what they have to sell.
Sometimes he ordered some to
be bought of them for half a
piece of money, which they
call Bargathinus. But then you
would have said that there was
a wedding in that family. For
there was need of a fire, altho'
they be boiled very quickly.
And these were indeed after the
cheese in place of sweetmeats.

Pretty sweetmeats indeed.
But was no flesh ever served
up, or fish?

At last being overcome with
my clamours, he began to be
more sumptuous. But as often
as he had a mind to seem a Lu-

*cullūs, hi fermē ērānt mis-
sūs.*

A. Istuc vērō lūbēns
audīro.

B. Prīmo lōcō juscū-
lūm dābātūr, quōd illī, ne-
scō ob quam causām, ap-
pellant mīnistrām.

A. Lautūm opīnōr.

B. Condītūm his arō-
mātibus. Cacābūs admō-
vētūr igni plēnūs āquā;
conjiciūt in eum ulīquōt
fragmētā casēī būbūlini,
qui jam ōlīm indūrūt in
saxum. Nam opūs est bō-
nā secūrī addēfrīgēndūm
ālīquīd. Cum ēā frag-
mētā cōpērīnt solvi te-
pōrē āquae, inficiūt ēām,
nē possit dīci mērā āquā.
Prēparānt stōmāchūm
hoc juscūlō.

A. Dignūm sūibus.

B. Dein, paulūm car-
nīūm de ventrē vētēris
vaccāe appōnitur, sēd elix-
ūm antē quīndēcīm dīēs.

A. Fætēt īgītūr.

B. Maxīmē, sēd rē-
mēdīum abhībētūr.

A. Quōdnām?

B. Dīcām, sēd vērēor
nē imītēris.

A. Scīlīcēt.

B. Mīscēt ovūm cā-
lēfāctāe āquae; ēō jūrē per-
fūdūt cārnēm; itā ōcūlī
fallūtūr māgis quān nā-
rēs. Nam fātor ērūmpīt
pēr omnia. Sī dīēs requī-
rit ēsum pīscīum, intēr-
dum trēs aurātāe apfō-

*cullus, these commonly were his
dishes.*

That indeed I would will-
ingly hear.

In the first place a little
soup was given us, which they,
I know not for what cause, call
ministra.

Delicate I suppose.

Seasoned with these spices.

A kettle is set on the fire
full of water, they throw into
it some pieces of cheese made
of cow's milk, which long be-
fore has grown as hard as a
stone. For there is need of a
good axe to break any thing off.
When those fragments begin
to be dissolved by the warmth
of the water, they give it a taste,
that it cannot be called mere
water. They prepare the sto-
mach with this soup.

Which is fit for swine.

Then, a little flesh of the
tripes of an old cow is served
up, but boiled fifteen days be-
fore.

It stinks then.

Yes, but a remedy is ap-
plied.

What?

I will tell you, but I fear
lest you would imitate it.

Yes.

They mix an egg with
warmed water; with that sauce
they sprinkle the flesh; so the
eyes are deceived more than
the nostrils. For the stink
breaks through all. If the day
require the eating of fish, some-
times three gild-heads are serv-

nūntūr nēc hæ māgnæ cūm sīnt sēptēm aut octo convīvæ.

A. Nīhil *pratērēā*?

B. Nīhil *nīsī illē cāsēs saxēūs.*

A. Narrās *mīhi nō-vūm Lucūllum*: *sēd qui pōtūit tam exīlis āppārātūs sufficērē tōt convīvīs, præsertim rēfēctīs nullō jentāculō?*

B. Imo *nē sis insciēns, sōcrūs, pūrūs, mīnor nātu filius, fāmūlā, ēt ālī-quōt parvūli ālēbāntūr ex rēlīquīs ējūs convīvī.*

A. Tu quīdēm *auxīsti mēām admīrātiōnem, nōn ādēmīsti.*

B. Vix possum *describērē istuc tībi, nīsī priūs dēpīnxēro ordīnem convīvī.*

A. Pingē *īgtūr.*

B. Antrōnīus *obtēnēbāt prīmum lōcum nīsī quod ego sēdēbām dextēr illi, vēlūt extraōrdīnārīus. E rēgiōnē Antrōnī Orthrōgōnus; Verpius assīdēbāt Orthrōgōnō; Stratēgūs, nātiōne Grēcūs, Vērpīō. Nātu mājor filius assīdēbāt sīnīstēr Antrōnīō. Si quīs convīvā accēsīt, lōcūs dābātur pro dignītate. Prīmum ērāt mīnīmūm vel pērīcūli vēl discrīmīnīs dē jūrē, nīsī quōd fragmētā cāsēī bū-būlinī nātābant in dīscīs*

ed up, nor these great ones, when there are seven or eight guests.

Nothing *besides*?

Nothing *but* that cheese *as hard as a stone.*

You tell me of a new Lucullus: but how could such slender provision suffice so many guests, especially THOSE WHO HAD BEEN refreshed with no breakfast?

Nay that you may not be ignorant, the mother-in-law, the daughter-in-law, the younger son, a servant-maid, and some little ones, were fed out of the remains of that meal.

You indeed have increased my admiration, not taken it away.

I can hardly describe that to you, till first I have painted the order of the feast.

Paint it then.

Antronus had the first place, only that I sat upon his right hand, as an extraordinary GENTLEMAN. Over against Antronus Orthrogonus; Verpius sat by Orthrogonus; Strategus, by nation a Greek, sat by Verpius. His eldest son sat on the left hand of Antronus. If any guest came in, a place was given him according to his worth. First there was very little either danger or difference as to the soup; only that pieces of cheese made of cow's milk swam in the dishes of the great folks. But a certain

firōcerum. Cæterū quod-
dā vāllum fīebāt ex fer-
mē quātūor phīālīs vīnī
āquaquē, ūt nēmo pōssēt
atīngērē quōd ērāt appō-
sītum frātēr trēs, āntē
quos pātīnā stābat; nīsī
quīs sustīnūssēt essē im-
pūdētīssīmūs, ēt trānsīrē
sēptā. Nēc tāmēn ēā pa-
tīnā mānēbāt dīū; sēd tol-
lēbātūr mox, ūt ālīquīd
sūpērēssēt fāmīliæ.

A. Quid igitur edē-
bānt reliqui?

B. Deliciābāntūr sūo
mōrē.

A. Qui?

B. Macerābānt illūm
argillācēum pānēm vīnō
vētustīssīmā fæcis.

A. Tālē convīvīum
ōpōrtūit essē pērbrevē.

B. Frēquētēr prolīx-
ius hōrā.

A. Qui pōtūit?

B. Sublātīs mox, ūt
dixi, quæ non cārēbānt
pēriculō, cāsēūs appōnē-
bātūr, undē ērāt nullūm
pēriculūm, nē quīsquām
abrādērēt quidquām ēsca-
rīō cūltellō. Illā præclā-
rā fæx mānēbāt, ēt sūūs
cūjūsqūē pānīs. Atquē
fābūla mīscēbāntur tūtō
intēr hæc bellārīa. Intē-
rim sēnātus fæmīnārum
prandēbāt.

A. Quid opēre intē-
rīm?

B. Hābēbānt nīhīl
commūnēnōbīscūm; prān-

rampart was made out of com-
monly four vials of wine and
water, that nobody could touch
what had been served up, ex-
cept THOSE three, before whom
the dish was standing; unless
any one could have endured
to be very impudent, and leap
over the hedge. Nor yet did
that dish remain long, but was
taken away presently, that
something might be left for the
family.

What then were the rest
eating?

They feasted after their own
way.

How?

They soaked that clayey
bread in wine of the oldest
dregs.

Such a feast ought to be
very short.

It was often longer than
an hour.

How could it?

THE THINGS being taken
away presently, as I said, which
were not free from danger, the
cheese was set on, from which
there was no danger, lest any
one should scrape any thing
with HIS eating knife. Those
famous dregs remained, and
every one's bread. And stories
were mixed safely among these
sweetmeats. In the mean time
the parliament of the women
was dining.

What DID the work folks
do in the mean time?

They had nothing com-
mon with us; they dined and
L

debant ac cenabant suis horis.

A. *Verum cujusmodi apparatus?*

B. *Isthuc est tuum divinarē.*

A. *At hora vix sufficit Germanis in jentaculum, tantundem in merendam, sesquihora in prandium, duae horae in cenam; ac nisi explerantur affatim eleganti vino, bonis carnibus ac piscibus, deserunt patronum ac fugiunt in bellum.*

B. *Cuique genti est suis mos. Italii impendunt minium gulae, malunt pecuniam quam voluptatē; et sunt sobrii naturā quoque, non solum in stitutiō.*

A. *Nunc profecto non miror te rediisse nobis tam exilem, sed demoror te rediisse omnino vivum, praesertim cum assuevisse antea capris, perdicibus, turturibus, et phasianis.*

B. *Planē perieram, nisi remedium repertum fuisset.*

A. *Res male agitur, ubi est opus tot remediis.*

B. *Effeceram ut quarta pars pulli elixi daretur mihi jam languescenti, in singulā convivia.*

A. *Nunc incipies vivere.*

B. *Non admodum*

supped at their own hours.

But of what sort was the provision?

That is your part to guess.

But an hour hardly suffices the Germans for breakfast, as much for drinking, an hour and an half for dinner, two hours for supper; and unless they be filled plentifully with fine wine, good flesh and fish, they forsake their master, and fly to the war.

Every nation has its own custom. The Italians bestow very little upon the throat, they would rather have money than pleasure; and they are sober by nature too, AND not only by education.

Now truly I do not wonder that you are returned to us so thin, but I wonder that you are returned at all alive, especially when you had been accustomed before to capons, partridges, pigeons, and pheasants.

I had certainly perished unless a remedy had been found out.

The matter is ill managed where there is need of so many remedies.

I had prevailed that the fourth part of a pullet boiled should be given me, now languishing, for every meal.

Now you will begin to live.

Not very much. A small

Exiguus pullus emebatur, ne multum impenderetur; cuiusmodi sex non sufficerent uni Poloni boni stomachi in jentaculum. Nec dabant cibum empto, ne esset quid impendii. Quare alā aut poplēs enecti maciē, et semivivi, coquebatur. Jacar dabatur filio Orthrogoni infanti. Mulieres autem bibebant jus semel atque iterum, novā aquā infusā subindē. Itaque poplēs veniebat ad me siccior pumice, et insipidior quovis putri ligno. Jus erat nihil nisi mera aqua.

A. Et tamen audio genus avium esse illic copiosissimum, et elegans et vile.

B. Est procerus, sed precuntia est carior illis.

A. Dedisti satis pœnarum, etiamsi occidisses Romanum pontificem, aut si minxisses ad sepulchrum divi Petri.

B. Sed audī reliquum fabula. Scis esse in quaquā hebdomadā quinque diēs, quibus vescimur carnibus.

A. Nimirum.

B. Itaque emebant duntaxat duos pullos. Diē Jovis fingebant se oblitās emere, ne vel apponerent totum pullum eo diē, vel aliquid superesset.

pullet was bought, lest much should be expended; of which sort six would not suffice one Polander of a good stomach for breakfast. Nor did they give food to it when it was bought, that there might not be any expense. Wherefore a wing or a leg of it almost dead with leanness, and half alive, was boiled. The liver was given to the son of Orthrogonus, an infant. But the women drank the broth once and again, fresh water being poured in now and then. Wherefore the leg came to me drier than a pumice stone, and more insipid than any rotten wood. The broth was nothing but mere water.

And yet I hear that that kind of fowls is there very plentiful, and fine and cheap.

It is indeed so, but money is dearer than these.

You have suffered punishment enough, though you had killed the Roman pontiff, or if you had made water against the sepulchre of Saint Peter.

But hear the rest of the story. You know that there are in every week five days, upon which we eat flesh.

Yes.

Therefore they bought only two pullets. On Thursday they pretended that they had forgotten to buy THEM, lest either they should serve up a whole pullet that day, or some of it should be left.

A. Næ istē Antrōnīus sūphērat Plautīnum Euccliōnēm. Sēd quō rēmēdītō consūlēbās vītā piscārīis diēbūs?

B. Dēdērām nēgōtīum cuidam amīco, ut ēmērēt mīhi trīā ovā mēō arē in singulōs diēs, dūo in prandium, unū in cœnam. Sēd heic quōquē fœmīnæ, pro rēcētībus cārē emtīs sūphōnēbant semiputriā. Ut crēdērem praelārē mēcum actūm, si esset unūm ex tribus quōd pōsset ēdī. Tandem ēmērām et utrem pūrīōris vīni mēā pīcūntā; cætērum mūltērēs, effrāctā serā, intra paucos diēs exsorbūerunt, Antrōnīō non admōdum trātō.

A. Itānē, nullūs ērāt illīc, qui mīserescērēt tūi?

B. Miseresceret! Imo vidēbar illis quīspīam glūtō et hellō, qui unūs devōrārē in tantum cibōrūm. Itāquē Orthrōgōnūs admōnēbāt mē sūbīndē, ut hābērēm rātīōnem ejus regiōnis, et consūlērēm mēā incōlūmīatī; et commēmōrābāt aliquōt nostrātēs, quībus ēdāctās conciliāsset illīc aut mortēm, aut aliquēm grāvīssīmū morbūm. Cum is vidērēt mē fulcrē corpūsculū quībusdam dēlicīis, quas pīharmācōpōla vendītant illīc ex pinēis nuclēis, aut pepōnūm, melōnūmquē, frāctūm

Truly that Antronius exceeds Plautus's Euclio. But by what remedy did you provide for life on fish days?

I had given a charge to a certain friend that he should buy me three eggs with my own money for every day; two for dinner, one for supper. But here likewise the women, for fresh ones dear bought substituted THOSE THAT WERE half rotten. So that I thought they dealt well with me, if there was one of the three that could be eaten. At length I had bought likewise a keg of purer wine with my own money: but the women, having broken the lock, in a few days drank it off, Antronius not being very angry.

Ay, was there none there that would pity you?

THAT would pity ME! Nay, I seemed to them some glutton, and a gormandizer, who alone could devour so much victuals. Therefore Orthrogonus advised me now and then, to have a regard to that country, and provide for my security; and he mentioned some of our countrymen, upon whom gluttony had brought, BEING there, either death, or some very grievous distemper. When he saw that I was propping up my poor body with some dainties, which the apothecaries sell there of pine-kernels or of cucumbers, and melons, broken both with continual fatigues and fasting; and

et assidulis laboribus, et in-
ediam, et jam etiam morbo,
subornat medicum, amicum
mihi ac familiarum,
ut persuadeat moderatio-
nem victus. Egit hoc me-
cum diligenter; moxque
sensi subornatum, nec re-
spondi tamen. Cum ager-
et idem mecum accurati-
us, nec faceret finem
admonendi, dic mihi, in-
quam, egregie vir, loque-
ris isthac serio an joco?
Serio, inquit. Quid igitur
suades ut faciam? Ab-
stinere a cœnis in totum;
et addere vinum, ad minimum,
dimidium aquæ. Risi
præclarum consilium. Si
cupis me extinctum, esset
mors huic corpusculo, et
raro et exili, et subtilissi-
mis spiritibus, abstinere
vel semel a cœnâ. Hæbeo
id confortum toties ipse
re ut non libeat experiri
interim. Quid autem cen-
sēs futurum, si, sic pran-
sus, temporem a cœna? Et
jubes aquam addi tali vi-
no? Quasi non præstaret
bibere puram aquam quam
feculentam. Nec dubito
quin Orthrogonus juss-
erit te loqui hæc. Medicus
subrisit, ac mitigavit con-
siliū. Non loquor hæc,
inquit, doctissime Gilber-
te, quod arcëam te a cœnis
in totum; licebit gustare
ovum et bibere semel, sic
enim ipse vivit. Ovum

now also with a distemper, he
procures a doctor, a friend to
me and an acquaintance, to per-
suade ME to moderation of diet.
He argued this with me dili-
gently; and presently I per-
ceived THAT HE HAD BEEN put
upon it, yet I did not answer.
When he debated the same
thing with me more accurately,
and was not making an end of
advising ME, tell me, say I, ex-
cellent sir, do you say those
things in earnest, or in jest?
In earnest, says he. What
then do you advise ME to do?
Abstain from suppers altoge-
ther; and add to your wine,
at the least, half water. I
laughed at HIS famous advice.
If you wish me dead, it would
be death to this poor body,
both thin and spare, and of
very subtil spirits, to abstain
even once from supper. I
have found that so often by
experience, that I have no
mind to try again. And what
do you think would be, if,
having so dined, I should ab-
stain from supper? And do
you order that water should be
added to such wine? As though
it were not better to drink
pure water than feculent. Nor
do I doubt but Orthrogonus
bid you say this. The doctor
smiled, and softened his ad-
vice. I do not say these things,
says he, most learned Gilbert,
that I may restrain you from
suppers altogether; you may
taste an egg, and drink once;

*ēdūitūr in cœnam, cāpō indē dīmīdium vitelli, de reliquum filiō, mox hau-
sit semicyathō vīni, stu-
dēo in multām noctēm.*

A. Num mēdicus
prædicābat istāc vērā?

B. Vērissimā, nam
ipsē ambulāns fortē. p̄r
viam redibām a sacro, et
cāmēs admōnūerat mēdi-
cum habītare illic; libuit
vidēre illius rēgnū, erat
autē dōminūcus dīes;
pulsāvī forēs, ap̄erīe sunt;
ascēdi, effēdo mēdicum
prudentem cum filiō, et
ēdēm famulō; apparātus
erāt duo ova, nihil præ-
tērā.

A. Hōmīnēs opōrtuit
essē exanguēs.

B. Imo ambo erāt
pulchrē hāpīd corpōrē,
vīvidō ac rubīdō cōlōre,
lætis oculīs.

A. Est vix erēdībīlē.

B. At ego nārro com-
pērtissimā. Nec illē sō-
lūs vivit ad istum mōdū,
sed complūrēs alīī, et clā-
rī Imāgīnībus, et rē lautā.
Pōlyphāgiā et pōlyphōsiā
crēde mīhi, est rē consuē-
tūdnis, non nātūræ. Si
quis assuecīt paulatim,
proficiet ēō tādēm, ūt
faciat idēm quōd Milo,
qui absumpsit totum bō-
vem ēōdēm dīe.

for so I live myself. An egg
is boiled for my supper, I
take from it the half of the
yolk, I give the rest to my son;
by and by, having drank half
a glass of wine, I study till
late at night.

Did the doctor say these
things sincerely?

With the utmost sincerity,
for I myself walking acci-
dentally along the street, was
returning from church, and my
companion had told me that the
doctor lived there; I had a mind
to see his kingdom, and it was
the Lord's day: I knocked at the
door, it was opened; I went up,
I find the doctor dining with
his son, and the same being
his servant: their provisions
were two eggs, there was
nothing besides.

Those fellows must have
been void of blood.

Nay both were of a good
like body, of a lively and ruddy
colour, with cheerful eyes.

It is scarcely credible.

But I tell you things very
well known. Nor does he alone
live after that manner, but se-
veral others, both nobly de-
scended, and of a good estate.
Much eating and much drinking,
believe me, is a thing of cus-
tom, and not of nature. If any
one would accustom himself by
degrees, he would improve to
that degree at last, that he could
do the same that Milo did, who
eat up a whole ox in the same
day.

A. Immortālēm Dē-
ūm! Sī licēt iſcēri vālē-
tūdīnēm tam parvō victu,
quantum impēndīōrum pē-
rēt Germānīs, Anglīs, Da-
nīs, et Polonīs?

B. Plurimum, haud
dubīē, et quādem non sine
grāvi detrīmentō tum vā-
lētūdīnis, tum ingēnīi.

A. Sēd quid obstābāt
quo minus illē victūs suffi-
cērēt tibi?

B. Quā assueverām
divērsīs, et ērāt serm jam
mūtāre consuetūdīnem;
quāquām exīguitas cibō-
rum non tam offendebāt
mē quam cōrrūptio. Duo
ovā pōtērānt sufficere, si
fuissent recēns nātā: cyā-
thus vīnī ērāt sātīs, nisi
vapida sēx dārētur pro
vīnō: dimīdiūm pānīs ā-
lūtessēt nisi argillā dārē-
tūr pro pānē.

A. Antrōnium esse
ādēo sordīdum in tāntīs
opībūs!

B. Arbitror ejūs cēn-
sūm non fuisse intrā oc-
tōgīnta millīā ducatōrum.
Nec ērāt ullūs annūs, quo
lūcrum millē ducatōrum
non accēderēt, ut dicām
pārcissimē.

A. Sēd nūm illi jūvē-
nēs, quibus hēc pārabān-
tūr, utēbāntūr eādē pā-
simōniā?

B. Utēbāntūr; sēd dō-
mī dūntāxāt; spīs liguri-
zānt, scortābāntūr, lūde-

Immortal God! If it be
possible to maintain health
with so little victuals, how
much expense is lost by the
Germans, English, Danes, and
Poles?

Very much, no doubt, and
indeed not without grievous
prejudice both to the health,
and to the genius.

But what hindered that
diet that it would not suffice
you?

Because I had been accus-
tomed to different things, and
it was too late now to change
custom; although the small
quantity of the victuals did not
so much offend me as the bad-
ness. Two eggs might have
sufficed, if they had been newly
laid; a glass of wine was enough,
only THAT dead dregs was giv-
en ME for wine: half a loaf
would have fed me, but that
clay was given me for bread.

STRANGE that Antronius
should be so niggardly amidst
so much wealth!

I believe his yearly income
was not less than eighty thou-
sand ducats. Nor was there
any year in which the gain
of a thousand ducats was not
added to it, to speak very
sparingly.

But whether did the young
men, for whom this was pro-
vided, practise the same fru-
gality?

They did practise it; but
at home only, abroad they lived
extravagantly, whored, played

bānt alǎă. Cūmqŭ pǎțer grāvārētŭr impēdērē tērŭnciŭm în grătŭlam hōnēatissimōrum convīvārum, jŭvēnēs pērdēbānt intērdŭm sexagīnta ducātōs ūnǎ noctē alǎă.

A. *Sic sōlēt pērīrē quæ cōrrādŭntŭr sordibŭs. Vērŭm incōlŭmīs ē tāntīs pērīcŭlīs, quō cōnfērs tē nunc?*

B. *Ad vētŭssissimŭm cōntŭbērnŭm Găllōrŭm, sārțŭrŭs quōd dīspēndī fāctŭm est illīc.*

at dice. And whereas the father thought hard to expend a farthing on the account of the most honourable guests, the young fellows lost sometimes sixty ducats in one night at dice.

So those things use to be lost, which are scraped together by niggardliness. But being out of so great dangers, whether are you betaking yourself now?

To a very old club of Frenchmen, to make up what loss has been suffered there.

IX. DILUCULUM.

The Dawn.

The great advantages of early rising.

A. HODIE vōlēbām tē conventūm sēd nēgābāris essē dōmī.

B. Non mentīti sunt omnīno. Non ērām quīdēm tibi, sēd ērām tūm mīhi maxīmē.

A. Quīd anigmātis est istūd quod refert ?

B. Nōsti illūd vētūs proverbium, non dormio omnibūs. Nēc jocus Nasīcæ fugit tē, cui vōlenti invīsere familiārem Ennium, cum ancillā jussu heri, nēgāssset esse dōmī ; Nasīca sensit, et dicēssit, Catērum ubi Ennius vīcissim ingrēssus dōmum Nasīcæ rōgāret puerum num esset intūs, Nasīca clāmāvit de concīavi, inquit, non sum dōmī. Quumquē Ennius agnita vōcē, dixisset, impudens, non agnōsco tē loquēntē ? Imo, inquit Nasīca, tu impudentior, qui non habēs fidem mīhi, cum ego crediderim tuæ ancillæ.

A. Erās fortūssis occupatior.

B. Imo suāviter otiosus.

TO-DAY I wished to have met with you, but you were denied to be at home.

They did not lie in every respect. I was not indeed AT HOME for you, but I was then for myself very much.

What riddle is that which you are reciting ?

You know that old proverb, I do not sleep for all men. Nor does the jest of Nasica escape you, to whom desirous to visit his friend Ennius, when the maid, by the order of HER master, had denied THAT he was at home ; Nasica perceived IT, and departed. But when Ennius in HIS turn having entered the house of Nasica, asked the boy whether HIS MASTER was within, Nasica shouted from the parlour, saying, I am not at home. And when Ennius, having known HIS voice, said, you impudent fellow, do not I know you speaking ? Nay, says Nasica, you ARE more impudent, who do not give credit to me, whereas I believed your housemaid.

You were perhaps too busy.

Nay, sweetly idle.

A. Rûrsûm *torquēs* ænigmātē.

B. Dīcām *īgītūr* explānātē. *Nēc* dīcām *ficum* āliūd *quām* fīcūm.

A. Dic.

B. Altūm dōrmīēbām.

A. Quid ais? *Atqui* ōctāvā hōrā prætēriērāt jam, cūm sōl sūrgāt hoc mēnsē āntē quārtām.

B. Libērūm est sōli pēr mē quīdēm sūrgere vėl mēdiā nōctē, mōdo līcēat mīhi dōrmīre usque ad sātietātē.

A. Vērūm utrūm īstūc accidīt cāsū, ān est cōnsuētūdo?

B. Cōnsuētūdo *prōr-sūs*?

A. *Atqui cōnsuētūdo* rēi nō bonæ est pessīmā.

B. Imo nullūs sōmnūs est suāvior quam post exōrtiūm sōlem.

A. Quā hōrā tāndēm sōlēs rēlīnquēre lēctūm?

B. Intēr quārtām ēt nōnām.

A. Spātium sātīs cōnflūm. Rēgīnæ vix tōt hōrīs cōmūntūr; sēd undē vēnīstī īn īstām cōnsuētūdīnēm?

B. Quā solēmus prōferre convīvia, lūsūs, et jōcōs īn mūltām nōctē. Pēnsāmūs id dīspēndī mātūtīnō sōmnō.

A. Vix unquam vīdī hōmīnēm pērdītus prodīgūm tē.

Again you *perplex* me with a riddle.

I will tell you *then* plainly. Nor will I call a *fig* any thing else *than* a fig.

Do tell me.

I was fast asleep.

What say you? *But* the eighth hour had passed *then*, whereas the sun rises *this* month before the fourth.

It is free *for* the sun for me *indeed* to rise *even* at midnight, so that I may be allowed to sleep to satisfaction.

But *whether* did that happen *by chance*, or is it custom?

It is custom *entirely*.

But *the* custom of a thing *not* good is very bad.

Nay, no sleep is *pleasanter* than after the risen sun.

At what hour, I *pray*, do you use to leave your bed?

Between the fourth and the ninth.

Time long enough **INDEED**. Queens *hardly* are so many hours a dressing; but how came you into that custom?

Because we use to prolong our *feasts*, games, and jests till late at night. We make up that loss by morning sleep.

I scarcely ever saw a man more perniciously *prodigal* than you.

B. Vidētūr mīhi parsimōniā māgis quān frōfūso. Intērīm nēc absūmo cāndēlās, nēc dētēro vēstēs.

A. Præpōstērā frugālitas quidēm sērvārē vitrum ūt perdās gēmmās. Illē phīlōsophus sāpūit alitēr, qui rōgātus quid essēt frētīōsissimū, rēspōndīt, tēmpūs. Porro cum cōnstēt dilucūlum esse optīmā pārtē totius diēi, tu gaudēs pērdēre quod est frētīōsissimū in prētīōsissimā rē.

B. An hoc pērīt quōd dātūr corpūscūlo?

A. Imo dētrāhītur corpūscūlo, quōd tum suavissimē affīcītur, maxīmēquē vegetātur, cum rēfīcītūr tēmpēstīvo mōdēratōquē sōmnō, ēt cōrrōbōrātūr mātūtīnā vīgīliā.

B. Sēd est dulcē dormīrē.

A. Quīd pōtēst esse dulcē sentiētī nīhil?

B. Hoc īpsūm est dulcē sentiērē nīhil mōlēstīæ.

A. Atqui sunt fēlicīōrēs istō nōmīnē, quī dormiūt in sēpūlchrīs, nām nōnnūquām insōmniā sunt mōlēstā dōrmīēti.

B. Aiūt corpūs sagīnārī maxīmē ēō sōmnō.

A. Istā est sagīnā glīrīūm, nōn hōmīnūm. Animālīa quæ pārāntūr

It seems to me frugality rather than prodigality. In the mean time I neither waste candles, nor wear my clothes.

Preposterous frugality indeed to save glass that you may lose jewels. That philosopher understood otherwise, who being asked what was the most precious thing, answered, time. Moreover, since it is agreed that the early morning is the best part of the whole day, you rejoice to lose that which is most precious of the most precious thing.

Is this lost which is given to the body?

Nay it is taken from the body, which then is most sweetly affected, and very much recruited, when it is refreshed with seasonable and moderate sleep, and is strengthened with morning watching.

But it is pleasant to sleep.

What can be pleasant to one who perceives nothing?

This very thing is pleasant to perceive no trouble.

But THEY are more happy in that respect, who sleep in THEIR graves; for sometimes dreams are troublesome to a PERSON sleeping.

They say that the body is fattened most with that sleep.

That is the fattening of dormice, not of men. Animals that are prepared for feasts

phūlis rectē sagīnāntūr. Quōrsūm attīnet hōmīnī accērsērē obēsītātem, nēz ut incēdāt ōnūstūs grāvīorē sārclnā? Dic mīhi, si hābērēs fāmūlūm, utrūm mallēs obēsūm, an vegētūm et hābīlēm ad ōmnīā mūnā?

B. Atqui non sūm fāmūlūs.

A. Sāt est mīhi, quōd mallēs mīnīstrūm aptūm offīclīs, quān bēnē sagīnātūm.

B. Plānē, mallēm.

A. At Plāto dixit ānīmūm hōmīnīs esse hōmīnēm, cōrpūs esse nīhil aliūd quān dōmīcllūm, aut instrūmētūm. Tu cērtē fātēbēris, opīnor, ānīmām esse prīncīpālem pōrtiōnēm hōmīnīs, corpūs mīnīstrūm ānīmī.

Esto sī vis.

A. Cum tībi nollēs mīnīstrūm tardūm abdōmīnē, sēd mallēs agīlem et alācrēm, cur hārās ignāvūm et obēsūm mīnīstrūm ānīmō?

B. Vīncōr vērīs.

A. Jam accīpe aliūd dīspēndīum. Ut ānīmūs longē prāstāt corpōrī, itā fātērīs opēs ānīmī longē prācellērē bōnā corpōrīs.

B. Dīcīs prōbābīlē.

A. Sed intēr bōnā ānīmī, saphīentīā tēnēt prīmās.

B. Fateor.

are properly fattened. *What signifies it for a man to procure fatness, only that he may go loaded with a heavier pack? Tell me, if you had a servant, whether would you rather have him fat, or lively and fit for all services?*

But I am not a servant.

It is enough for me, that you would rather have a servant fit for service, than well fattened.

Indeed I would rather.

But Plato said that the soul of a man is the man, that the body is nothing else than a house, or instrument. You certainly will confess, I suppose, that the soul is the principal part of man, that the body is the servant of the mind.

Let it be so if you will.

Since you would not choose a servant heavy with a LARGE belly, but would rather have ONE nimble and brisk, why do you provide a lazy and fat servant for YOUR mind?

I am overcome with the truth.

Now hear another loss. As the mind far excels the body, so you acknowledge that the riches of the mind far excel the good things of the body.

You say what is likely.

But among the good things of the mind, wisdom holds the first part.

I confess it.

A. Nulla pars diei est
utilior ad parandam hanc,
quam diluculum, cum sol
exortens novus adfert vi-
gorem et alacritatem om-
nibus, discutitque nebulas
consuetas exhalari è ven-
triculo, quæ solent obnu-
bilare domicilium mentis.

B. Non repugno.

A. Nunc supputa mi-
hi quantum eruditionis
possis parare tibi illis qua-
tuor horis, quas perdis
in tempestivo somno.

B. Multum profecto.

A. Expertus sum plus
effici in studiis, una hora
matutina, quam tribus
pomeridianis, idque nullo
detrimendo corporis.

B. Audivi.

A. Deinde reputa il-
lud ; si confers in sum-
mam jacturam singulorum
dierum, quantus cumulus
sit futurus.

B. Ingens profecto.

A. Qui profundit
gemmas et aurum temere,
habetur prodigus, et acci-
pit tutorem ; qui perdit
hæc bona tanto pretiosio-
ra, nonne est multo turpi-
us prodigus ?

B. Sic apparet, si
perpendamus rem recta
ratione.

A. Jam expendere illud
quod Plato scripsit, nihil
esse pulchrius, nihil amä-
bilius sapientia, quæ, si
possit cerni corporeis ocu-

No part of the day is more
useful for procuring this, than
the morning, when the sun ri-
sing fresh brings vigour and
briskness to all, and dissi-
pates the fumes that used to be
exhaled from the stomach,
which are accustomed to cloud
the habitation of the mind.

I do not deny it.

Now reckon up for me
how much learning you might
procure for yourself in those
four hours, which you lose in
unseasonable sleep.

Much indeed.

I have experienced that
more is done in our studies, in
one hour in the morning, than in
three in the afternoon, and that
with no damage to the body.

I have heard so.

Then consider that ; if you
would collect into a sum the
loss of every day, how great a
mass it will be.

A great one truly.

He that squanders jewels
and gold rashly, is reckoned
lavish, and receives a guardian ;
he who destroys these good
things so much more precious,
is not he by far more scanda-
lously lavish ?

So it appears, if we exa-
mine the matter by right rea-
son.

Now consider that which
Plato wrote, that nothing is
more beautiful, nothing more
lovely than wisdom, which, if
it could be seen with bodily

*līs, excitāret incredibiles
āmōrēs sūi.*

B. Atqui illā non pō-
tēst cernī.

A. Fātēor, cōrporēis
ōcūlis; vērūm cernitur ō-
cūlis ānīmī, quā est pōtior
pars hōmīnis; ēt ubi est
incredibilis āmōr, ibi ō-
pōrtēt adsit sūmmā vōlūp-
tās, quōtīēs ānīmūs cōn-
grēditūr cum tālī āmīca.

B. Narrās vērīsīmīlē.

A. Ito nunc ēt commū-
tā somnūm, imāgīnem
mōrtīs cum hāc vōlūpiātē,
si vidētūr.

B. Vērūm intērim
nōctūrnī lūsūs pērēunt.

A. Pērdīt plumbūm
bēnē, qui vērtīt īn aurum.
Nātūrā tribūit nōctēm
somnō. Exōriēns sōl cum
rēyōcāt omnē gēnūs ānī-
māntīum, tūm prācīpūē
hōmīnēm, ad mūniā vītā.
Quī dormiūt, inquit Pau-
lus, dōrmiūt nōctē; ēt
quī sūnt ēbrīi, sūnt ēbrīi
nōctē. Proīndē quīd est
turpiūs quam, cum omniā
ānīmāntiā expērgīscān-
tūr cum sōlē, ēt iam quādā
salūtēnt eūm nōndūm āp-
pārēntēm, sēd ādvēntān-
tēm cantu; cum elephāntūs
ādōrēt ōrīentēm sōlēm, hō-
mīnēm stērtērē dīū post
exōrtūm sōlīs? Quōtīēs illē
aurēus splēdōr illustrāt
tuum cūbīcūlum, nonnē vī-
dētūr exprobrārē dōrmi-
ētī, stultē, quīd gaudēs

*eyes, would raise incredible love
of itself.*

But it cannot be seen.

I confess, with bodily eyes;
but it is seen with the eyes of
the mind, which is the better
part of man; and where there
is incredible love, there must
be the greatest pleasure, as oft
as the mind converses with
such a mistress.

You say what is likely.

Go now and exchange
sleep, the image of death, for
this pleasure, if it seems good
to you.

But in the mean time
nightly sports are lost.

He loses lead profitably,
who turns it into gold. Na-
ture has given the night for
sleep. The rising sun both
calls back every kind of living
creatures, and especially man,
to the offices of life. THEY
who sleep, says Paul, sleep in
the night; and THEY who are
drunk, are drunk in the night.
Therefore what is more scanda-
lous than, when all animals
awake with the sun, yea some
salute him not yet appearing,
but coming, with singing;
when the elephant adores the
rising sun, that man should
spore a long time after the ri-
sing of the sun? As often as
that golden splendour enlight-
ens your bed-chamber, does it
not seem to upbraid you sleep-
ing thus, thou fool, why dost
thou rejoice to lose the best part

pērdere optīmam partēm
vītæ tuæ? Non lūcēo in
hoc ūt dormiātis abditi, sēd
ūt invigilētis hōnēstissī-
mīs rēbūs. Nēmo accendit
lūcērnām, ūt dormiāt, sēd
ūt agāt aliqūd opēris: ēt
nihil aliūd quam stertis ad
hanc lūcērnām, pulcherrī-
mām omnium?

B. Declāmās bellē.

A. Non belle sed vere.

Agē, non dubito quin au-
divēris, frēquēnter illūd
Hesiōdeum, parsimōniā
est sēra in fūdō.

B. Frēquētissimē,
nam vīnum est optīmum
in mēdō dōlō.

A. Atqui prīmā pars
in vītā, nīmīrūm, adole-
scentiā est optīmā.

Prōfēctō est sic.

B. At diluculūm est
hoc dīci, quōd adōlēscēn-
tiā vītæ. An non faciūnt
īgītūr stultē, qui perdunt
adōlēscēntiām nūgīs, mā-
tutīnās hōras somnō?

A. Appāret sic.

B. An est ulla possēs-
sio, quæ sit confērēndā
cum vītā hōmīnis?

A. Nē univērsā gazā
quidēm Persārūm.

B. An non odissēs
hōmīnem vēhemēnter, qui
possēt ac vellēt dēcūrtāre
vītā tibi mālīs artībūs
ad aliquōt annōs?

A. Ipsē mallēm ēri-
pērē vītā illi.

of thy life? I do not shine for
this, that you may sleep con-
cealed, but that you may awake
for the most honourable pur-
suits. No one lights a candle
that he may sleep, but that he
may do some work: and dost
thou nothing else but snore by
this candle, the finest of all?

You declaim beautifully.

Not beautifully, but truly.

Well, I doubt not but you have
heard frequently that SAYING
of Hesiod, sparing is too late
in the bottom of THE CASK.

Very frequently, for wine
is the best in the middle of the
cask.

But the first part in life:
namely, youth, is the best.

Truly it is so.

But the morning is this to
the day which youth is to life.
Do not they act therefore fool-
ishly, who lose their youth in
trifles, their morning hours in
sleep?

It appears so.

Is there any possession
that is to be compared with the
life of man?

Not all the treasure indeed
of the Persians.

Would you not hate the
man very much, who could and
would shorten your life for you
by evil means for some years?

I would rather take HIS life
from him.

B. Vĕrum arbĭtror
pĕjorĕs ět nŏcĕntĭorĕs, qui
volĕntĕs rĕddunt vitā
brĕvĭorĕm sĭbĭ.

A. Fātĕor, si quis
talĕs rĕpĕrĭuntŭr.

B. Rĕpĕrĭuntŭr! Imo
omnĕs sĕmĭlĕs tŭl fāciunt
id.

A. Bŏnā vĕrbā.

B. Optĭmā. Rĕpŭtā
sic cum tŭŏ ānĭmŏ, nŏnnĕ
Plĭnĭus vĭdĕtur dĭxĭssĕ
rĕctissĭmĕ, vitā casĕ vĭ-
gĭliām ět hŏmĭnĕm vĭvĕ-
rĕ hoc plŭrĕbŭs hŏrĭs, quŏ
mājorĕm partĕm temporĭs
impĕndĕrĕt stŭdĭis? Som-
nŭs ěnĭm est quĕdam
mors. Undĕ ět fingĭtŭr
vĕnĭre āb ĩnfĕrĭs, ět dĭcĭ-
tur germānŭs mortĭs āb
Hŏmĕrŏ. Itāquĕ quos som-
nŭs occupāt, nĕc cĕnsĕn-
tŭr ĩntĕr vĭvĕs, nĕc ĩntĕr
mortŭŏs, sĕd tāmĕn pŏtĭ-
ŭs ĩntĕr mortŭŏs.

A. Itā vĭdĕtŭr om-
nĭnŏ.

B. Nunc sŭbdŭcĭto
rātiŏnĕm mĕhi, quāntām
portiŏnĕm vitæ rĕsĕcĕnt
sĭbĭ, qui singŭlĭs diĕbŭs
pĕrdunt trĕs aut quātuor
hŏrās sŏmnŏ.

A. Vidĕo ĩmmĕnsām
summām.

B. Nonnĕ hābĕrĕs al-
cumĭstām prŏ Dĕŏ, qui
pŏssĕt adjĭcĕrĕ dĕcĕm ān-
nŏs sŭmmæ vitæ, ět rĕ-
vŏcārĕ prŏvĕctĭorĕm ætā-
tem ād vĭgŏrĕm ādŏlĕ-
scĕntiæ?

But I think THOSE worse
and more mischievous, who vo-
luntarily make life shorter to
themselves.

I confess IT, if any such
are found.

Found! Nay, all persons
like you do that.

Good words.

Very good. Think thus
with your mind, does not Plĭ-
ny seem to have said very pro-
perly, that life is a watch,
and that a man lives the
more hours, the greater por-
tion of his time he has spent
in his studies? For sleep
is a sort of death. From
whence also it is fabled to
come from hell, and is called
the brother of death by Homer.
Wherefore THOSE whom sleep
seizes, are neither thought
among the living, nor among
the dead, but yet rather among
the dead.

So it seems indeed.

Now cast up the ac-
count for me, how great a
part of life they cut off
from themselves, who every
day lose three or four hours
in sleep.

I see an immense sum.

Would not you reckon the
alchemist for a SPECIES OF God,
who could add ten years to the
sum of your life, and call
back your advanced age to
the vigour of youth?



A. Quid ni habērem?

B. Sēd pōtēs præstārē hoc tam dīvinū bēnēficiū tibi.

A. Qui sic?

B. Quā mānē est ādōlescēntiā dīei, jūvēntūs fervēt usquē ād mēridiēm. Mox virilis ætas, cui succēdit vespēra pro sēnēctā; occāsus excipit vespēram, vclūt mors dīēi. Parsimōniā autem est magnū vectigāl, sed nusquam mājūs quam heic. An non igitūr adjūnxīt sibi ingens lūcrum, qui dēsūt perdēre magnā partē vītæ, eamque, optīmā?

A. Prædicās vērā.

B. Proīndē eōrū quērēmōniā vīdētūr ādmōdum impūdēns, qui accūsant nātūrā quōd finīerit vītā hōmīnis tam āngustīs spātīs, cum ipsī spōntē ampūtēt sibi tāntū ex eō quōd dātum est. Vītā est lōgā sātīs cuiquē, si dispēnsētūr parcē. Nēc est mēdiōcris prōfēctus, si quis gērāt quæquē sūō tempōrē. A prandīō vix sūmūs sēmihōmīnēs, cū corpus ōnūstūm cibīs aggrāvāt mēntē. Nēc est tūtūm evōcārē spīritūs ab officiā stōmachī, pērāgēntēs officiūm concōctiōnis, ād sup̄iōrā, multō minūs ā canā. At hōmo est tōtūs hōmo mālūtīnis hōris,

Why should I not reckon HIM so?

But you may do this so divine a kindness to yourself.

How so?

Because the morning is the youth of the day, youth keeps warm till noon. By and by is the manly age, to which succeeds the evening for old age; sunset succeeds the evening, as it were the death of the day. And frugality is a great revenue, but no where greater than in this respect. Has not he therefore procured to himself great gain, who has ceased to lose a great part of his life, and that, the best?

You say true.

Wherefore their complaint seems very impudent, who accuse nature because she bounded the life of man within such narrow limits, when they of their own accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean proficiency, if a man does every thing in its own time. After dinner we are scarcely half men, when the body loaded with meat depresses the mind. Nor is it safe to call off the spirits from the work-house of the stomach, performing the offices of concoction, to the upper parts, much less after supper. But a man is wholly a man in the morning

M 2

dum corpus est habilē ad omnē ministeriū, dum alacēr ānīmus vīget, dum omniā orgānā mēntis sunt tranquillā ēt sērēnā, dum partīculā dīvīnæ auræ spīrāt, ut illē ait, ac sāpīt sūam oriġinēm, ēt rāpītūr ad hōnēstā.

A. Tu concionārīs quiddē ēlēgāntēr.

B. Fabēr ærārīus ob vīle lūcēllum surgīt antē lūcem, ēt āmōr sāpīentīæ non pōtēst expērgēfacēre nōs, ut audīamūs saltēm solem ēvōcāntēm ad īnēstīmābile lucrū. Mēdicī ferē non dant pharmācūm nīs dīluculō; illī norunt aurēas hōrās, ut subvēnīant corpōri; nōs non novīmus ēās ut locūplētēmūs ēt sānēmūs ānīmū? Quōd si hęc hābēt lēvē pōndūs apūd tē, audi quīd illā cōlēstīs sāpīentīā apūd Sōlōmōnēm lōquātūr. Qui vīgīlāvērīnt ad mē, inquit, mānē; invēnīēnt mē. In mystīcīs psālmīs, quantā commēdātō mātūtīnī tēmpōris? Mānē prōphētā exīōllīt mīserīcōrdīam Dōmīnī, mānē ējūs vox audītūr, mānē ējūs dēprēcātio prāvēnīt Dōmīnū. Et apūd Lūcam ēvāgēlistām, pōpūlūs expētēs sānītatē ēt doctrīnām ā Dōmīnō, cōflūīt ad illū mānē. Quīd suspirās?

hours whilst the body is fit for every service, whilst the cheerful mind is vigorous, whilst all the organs of the mind are quiet and serene, whilst the particle of divine air breathes, as the poet says, and has a taste of its origin, and is carried out to honourable pursuits.

You are preaching indeed finely.

A brazier for trifling gain rises before light, and the love of wisdom cannot awake us, that we may hear at least the sun calling us out to inestimable gain. Doctors commonly do not give physic but in the morning; they discern the golden hours, that they may relieve the body; do not we discern them that we may enrich and cure the mind? But if these THINGS have little weight with you, hear what that heavenly wisdom in Solomon says: THOSE who watch for me, says she, in the morning, shall find me. In the mystical psalms, how great is the commendation of the morning time? In the morning the prophet extols the mercy of the Lord; in the morning HIS voice is heard, in the morning HIS prayer comes before the Lord. And in Luke the evangelist, the people desiring health and instruction from the Lord, flock to him in the morning. Why do you sigh?

A. Vix tēnēo lachry-
mās, cum sūbīt quāntām
jactūrām vītæ fēcērīm.

B. Est sūp̄ervācanē-
ūm discruciāri ōb ěā, quæ
non pōssūnt rēvōcāri, sēd
tāmēn possunt sarcīri pos-
tērīōribus cūrīs. Incum-
bē huc igītūr pōtius quam
fāciās jactūrām fūtūri
tempōris quōquē ināni de-
plōrātiōnē prætērītōrūm.

A. Mōnēs bēnē ; sēd
dīūtīnā consuetūdo jam
fēcīt mē sūi jūrīs.

B. Phy ! clāvūs pellē-
tūr clāvo, consuetūdo vin-
cītūr consuetūdīnē.

A. At dūrūm est rē-
līnquēre ěā quībus dīū as-
suēvērīs.

B. Inītīō quīdē, sēd
dīvērsā consuetūdo prī-
mūm lēnīt ěam mōlēstīam,
mox vērtīt īn sūmmām vō-
lūptātē, ūt non ōpōrtēat
tē pœnītēre brēvīs mōlē-
stīæ.

A. Vēreor ūt non
sūccēdāt.

B. Si essēs septuagē-
nārius, non rētrāhērem tē
à sōlītīs, nunc vix ēgrēs-
sus ēs dēcīmūm sēptīmūm
ānnūm, ōpīnōr. Quīd au-
tē est quōd istā ætas non
pōssīt vincērē, si ādsīt mō-
do promptūs ānīmūs ?

A. Quīdē aggrēdī-
ār, cōnābōrquē, ūt fīām
phīlōlōgūs ex philypnō.

I scarcely refrain FROM
tears, when it occurs TO ME
how great a loss of life I have
suffered.

It is needless to be tor-
mented for those things, which
cannot be recalled, but yet
may be cured by future care.
Apply YOURSELF to this there-
fore rather than suffer the loss
of the time to come also by a
vain lamenting of the past.

You advise well ; but long
custom has already made me
SUBJECT to its law.

Puh ! a nail is driven out
by a nail ; custom is overcome
by custom.

But it is hard to leave
those THINGS to which you have
been long used.

At the beginning indeed IT
is so ; but a different custom
first mitigates that trouble, AND
afterwards turns IT into the
greatest pleasure, so that you
ought not to be concerned for
a short trouble.

I am afraid it would not
succeed.

If you were seventy years
old, I would not draw you back
from what YOU WERE used to,
now you are scarcely past the
seventeenth year, I believe.
Nay what is it which that age
cannot conquer, if there be
but a ready mind ?

Truly I will attempt IT,
and endeavour, that I may be-
come a lover of learning of a
lover of sleep.

B. Si *fēcēris* *īd*, *scīo*
sātis, *hōat* *paucōs* *dīēs*, *ēt*
grātūlābēris *sērīō* *tībi*, *ēt*
āgēs *mīhi* *grātīās*, *qui*
mōņūērīm.

If you will do that, I know
well enough, after a few days,
you will both seriously congrat-
ulate yourself, and give me
thanks, who advised you to it.

X. COLLOQUIUM SENILE.

*A Conversation between several old men travelling
in a Stage-Coach together, to the city of
Antwerp.*

EUSEBIUS, PAMPIRUS, POLYGAMUS, GLYCION.

Eu. QUAS novās avēs vīdēo hic? Nīstī anīmūs fallīt mē, aut ōcūlī prōspīciūnt pārūm, vīdēo trēs vētērēs cōngerrōnēs mēbīs considētēs, Pamphīrum, Polygāmūm, ēt Glyciōnem.

Pa. Quīd tibi vis cum vitrēis ōcūlīs, fascinātōr? Congrēdere propius, Eusebī.

Po. Sālvē, Eusebī, multum exoptātē.

Gly. Sīt bēnē tibi, optimē vīr.

Eu. Unā salūtē, salvēte vos omnēs. Quis Dēus, aut cāsus fēlicior Dēo conjūxit nōs? Nam nēmo nōstrūm vīdīt āliūm jam quadragīnta ānnīs, ōpīnōr. Mercurīus non pōtūissēt contrāhērē nōs in unūm mēliūs sūo caducēō.

Gl. Quīd agītīs hic?

Pa. Sēdēmūs.

Eu. Vīdēo; sēd quā dē causā?

Po. Oppērīmūr currum, qui dēvēhāt nōs Antverpiām.

WHAT new birds do I see here? Except MY mind deceives me, or MY eyes do not see well, I perceive three of my old companions sitting together, Pamphirus, Polygamus, and Glycion.

What do you mean with your glass eyes, you wizard? Come nearer, Eusebius.

Hail, Eusebius, much longed for.

May it be well with you, very good man.

In one salutation, Hail ye all. What God, or chance more lucky than a God, has joined us AT THIS TIME? For no one of us has seen the other now FOR forty years, I think. Mercury could not have brought us together better with his rod.

What are you doing here?

We are sitting.

I see; but for what cause?

We are waiting for a coach, to carry us to Antwerp.

Eu. Ad mērcātūm?

Po. Scīlicet; *sēd* spēctātōrēs *māgis* quam *nēgōtiātorēs*, *quāquā* āllīs est āllūd nēgōtīi.

Eu. *Nōbīs* ēt est *īter* ēōdēm. *Vērū* quīd obstat, quo mīnūs ēātis?

Po. Nondūm convēnit *cum* aurīgīs.

Eu. Diffīcile gēnus hōmīnum; *sēd* visnē ūt impōnāmūs illīs?

Po. Libērēt *si* licērēt.

Eu. Sīmūlēmūs *nōs* vellē *abīre* sīmūl *pēdībūs*.

Po. Crēdant *cītius* cancrōs *vōlātūros*, quam *nōs* tam *grandēs* confēctūrōs *hoc* *īter* *pēdībūs*.

Gl. Vultīs *rēctū* ac *vērū* consīliū?

Po. Maxīmē?

Gl. Illī *pōtānt*; quo dīūtius *fāciūt* *īd*, *hoc* plus *pērīculū* ērit, *nēcūbī* dējīcīānt *nōs* *īn* lutum.

Po. Opōrtēt *venīās* *admōdū* *dīlūculō*, *si* *vēlis* *sōbrīū* aurīgā.

Gl. Quo *hervēntāmus* *mātūrius* *Antverpiam* stipulēmūr *currū* *nōbīs* *quātūor* *sōlīs*. *Censēo* tantillūm *pēcūntē* contēmnenndūm. *Hoc* *damnum* *pensābitūr* *multīs* *commōditātībūs*. *Sēdēbīmūs* *commōdiūs*, ac *transīgēmus* *hoc* *īter* *suāvissimē* *mūtūis* *fābūlis*.

Convēnit, what is understood to *convēnit*?

To the market?

Yes: *but* as spectators rather than traders, though different persons *among* us have different business.

We also have *our* journey to the same place. *But* what hinders you that you do not go?

We have not yet agreed with the coachmen.

A hard kind of men: *but* are you willing that we should impose upon them?

It would please *me* if we could.

Let us pretend that we intend to go together on foot.

They would sooner believe that crabs would fly than *that* we so elderly would despatch this journey on foot.

Would you have *right* and *true* advice?

Yes.

They are drinking; the longer they do that, the more danger will there be, *lest* some where they may throw us into the dirt.

You must come *very* *early*, if you would have a sober coachman.

That we may come the sooner to *Antwerp*, let us hire a coach for us *four* alone. *I* think *that* so little money is to be disregarded. This loss will be made up by many conveniences. We will sit more conveniently, and *pass* this journey very agreeably in mutual stories.

Po. Glycion suādēt
rēctē.

Gl. Transēgi. Con-
scēndāmus. Vah! nunc
libēt vīvērē, pōsteaquām
contīgīt mīhi vīdēre sōdā-
lēs ōlīm cārīssīmōs, ex
tantō intervāllō.

Eu. Ac vīdēor mīhi
rēphūbēscere.

Po. Quōt ānnōs sup-
pūtātīs, ex quo convīxi-
mus Lūlētīa?

Eu. Arbītrōr non pau-
cīōrēs quadragīnta duōbūs.

Po. Tum videbāmur
ōmnēs æquālēs.

Eu. Itā ērāmūs fēr-
mē; aut si ērāt quīd discrī-
mīnta, ērāt pērphūsīllūm.

Pa. At nunc quāntā
īnæquālītās? Nam Gly-
cion hābēt nīhil sēnī, ēt
Pōlygāmus quēāt vīdēri
hūjūs āvūs.

Eu. Prōfēctō sic rēs
hābēt. Quid rēi īn causā?

Pa. Quid? Aut hic
cēssāvīt āc rēsītīt īn cur-
su, aut illē antēvērtīt.

Eu. Oh! anni non
cēssānt, quāntūmvīs hōmī-
nēs cēssēt.

Po. Dic bōnā fidē,
Glycion, quōt ānnōs nūmē-
rās?

Gl. Plūrēs quam du-
cātōs.

Po. Quōt, tādēm?

Gl. Sexagīnta sex.

Po. Sed quībūs artī-
būs rēmōrātus es sēnēctū-
tēm? Nam nēquē canītū-

Glycion advises right.

I have agreed. *Let us
mount.* Oh! now I intend to
live, INDEED! since it has been
my fortune to see companions
formerly very dear to me, after
so long an interval.

And I seem to myself to
be growing young again.

How many years do you
count since we lived together
at Paris?

I think not fewer than
forty-two.

Then we seemed all equal
IN AGE.

So we were almost; or if
there was any thing of differ-
ence, it was very little.

But now how great is the
inequality? For Glycion has
nothing of old age, and Polyga-
mus might seem his grand-
father.

Truly so THE thing is.
What is the cause?

What? Either the one has
loitered and stopped in the race,
or the other has outrun him.

Oh! Years do not loiter,
how much soever men may
loiter.

Tell ME in good earnest,
Glycion, how many years do
you reckon?

More than ducats,

How many, I pray?

Sixty six.

But by what arts have
you delayed old age? For nei-
ther hoariness, nor a wrinkled

ēs, nequē rugōsā cutis ad-
est. Oculi vīgēt, sēritēs
dēntium utrīque nitet, cō-
lōr est vīvidus, corpūs
succulētum.

Gl. Dicām mēas ar-
tēs, mōdo tu narrēs nōbis
vīcissim tūas artēs, quibus
accēlērāsti sēnēctūtem.

Po. Rēcīpio mē fac-
tūrū. Dic igitūr, quo
contūlisti tē, rēlictā Lū-
tetiā?

Gl. Rēctā in pātriā.
Commōrātus illic ferē an-
num, cēpi despīcere de-
clīgēdo gēnērē vītæ:
Rēm quam ego crēdo, hā-
bēre non lēvē mōmētum
ad fēlicitātem. Circum-
spīcībām quid succēdērēt
cuiquam, quid sēcūs.

Po. Mīror fuisse ti-
bi tantum mētis, cum nē-
hil fuērit nūgāctus te Lū-
tetiā.

Gl. Tum etas fērē-
bāt; et tāmēn, o bōnē, non
gessi omnem rem hic mēo
mārtē.

Po. Mīrābār.

Gl. Priūsquā aggrē-
dērer quidquam adī-
quendā ē cīvibus, gran-
dem natu, frūdēssimū
longo usu rērum, et probā-
tissimū testimōniō tōtius
civitatīs, ac mēo iūdiciō,
fēlicissimū etiam.

Eu. Sāpiebās.

Gl. Usus hūjūs con-
siliō, duxi uxōrem.

Po. Pulchrē dōtātā?

skin is YET come UPON YOU.
Your eyes are brisk, the row of
teeth on each side is neat, your
colour is lively, and your body
full of blood.

I will tell you my arts,
provided you tell us in turn
your arts, by which you have
hastened on old age.

I undertake that I will do
it. Tell us then, whither did
you betake yourself after you
left Paris?

Directly into MY OWN
country. Having staid there
almost a year, I began to con-
sider about choosing a way of
life: a thing which, I believe
has no small weight towards
happiness. I considered what
succeeded with any one, AND
what DID otherwise.

I wonder that you had so
much sense, whereas no one
was more trifling than you at
Paris.

Then my age allowed it;
and yet, O good sir, I did not
manage the whole affair here
by my own exertion.

I wondered AT THAT.

Before I would attempt
any thing I went to one of the
citizens, elderly, very wise by
long experience of the world,
and very well approved by
the testimony of the whole city,
and in my judgment a very
happy man too.

You were in the right.

Having followed his ad-
vice, I married a wife.

Delightfully portioned?

Gl. Mediocrī dōtē :
 ēā rēs cēssit mīhi plānē
ex animī sēntēntiā.

Po. Quōt annōs nātūs
 ērās tūm ?

Gl. Fermē vīginti
 dūōs.

Po. O fēlicēm tē !

Gl. Non dēbēō totūm
hoc fortūnā; nēquid ērrēs.

Po. Quī sic ?

Gl. Dicām; *ālī dīlī-*
gūnt priūsquam dēlīgānt;
ego dēlēgi jūdīciō priūs-
quām dīlīgērēm: ēt tāmēn
duxi hanc māgis ad postē-
rītātē, quam ad vōlūptā-
tē. Vixi cum ēā suāvīssī-
mē non plūrēs octo annōs.

Po. Rēlīquīt orbū ?

Gl. Imo duo filiī, tō-
tīdēmque filiāe sūpērsūnt.

Po. Vivīsne prīvātus,
 ān fungēris māgīstrātu ?

Gl. Est mīhi publicū
 mūnūs. Majōrā pōtērānt
contīngere, vērūm dēlēgi
hoc mīhi, quōd hābērēt tān-
tūm dignītātis, ut vindī-
cāret mē à contēptu, cæ-
tērūm minimē obnoxīum
mōlēsīs nēgōtīs. Itā nēc
est quōd quīsqūam objiciat
mē vīvère mīhi. Et est
undē dēm opērām amīcīs
quōquē nōnnūquām: con-
tentus hoc, ambī nīhīl mā-
gis: vērūm gessi māgīs-
trātum sic, ut dignītās ac-
cērērit illi ex mē. Ego
dūco hoc pulchrūs, quam
sūmērē mūtuo dignītātē
ex splendōre mūnēris.

With a moderate fortune :
 That thing fell out to me truly
 according to my heart's desire.

How many years old were
 you then ?

Almost twenty two.

O happy you !

I do not owe all this to
 fortune ; do not mistake.

How so ?

I will tell you ; others
 love before they choose ; I
 chose with judgment before I
 loved ; and yet I married her
 more for issue than for plea-
 sure. I lived with her very
 comfortably not more than
 eight years.

Did she leave you childless ?

Nay two sons, and as many
 daughters survive her.

Do you live a private per-
 son, or do you bear an office ?

I have a public office.
 Higher OFFICES might have
 fallen to me, but I chose this for
 myself, because it had so much
 honour, that it would secure me
 from contempt, but not at all
 liable to troublesome business.
 So there is no REASON that any
 one may object that I am liv-
 ing for myself. And I have
 it in my power to give assist-
 ance to my friends too some-
 times : content with this, I have
 coveted no more : but I managed
 my office so, that dignity accrue-
 d to it from me. I reckon this
 more honourable than to borrow
 dignity from the splendour of
 an office.

N .

Eu. Nihil v̄ertus.

Gl. Sic consēnūi int̄r
m̄eos cīvēs, chārūs omni-
būs.

Eu. Isthuc est difficil-
limum, cum dictum sit non
abs rē, ēūm qui hābēt nē-
minēm inīmīcum, nec hā-
bērē quēnquā āmicūm ;
ēt invidiām essē semp̄r
comitē fēlicitātis.

Gl. Invidiā sōlet cō-
mītārī insignēm fēlicitā-
tem. Mēdiocrītās est tū-
tā. Et hoc fūit mīhi p̄r-
pētūm studium, nē com-
pārārēm mihi quid cōm-
mōdī ex incommōdis aliō-
rum. Ingessi mēmēt
nullis nēgōtiis, sēd prae-
cipue continūi mē āb his,
quae non pōtērānt suscipī
sine offensā multōrum.
Itaque si āmicus ērīt ju-
vāndus, bēnēfacto illi sic,
ūt p̄ārem nullūm inīmī-
cūm mīhi hāc de causā. Et
si quid similitātis ōrūm
fūerit ālicundē, aut lēnō
purgātiōne, aut extinguo
officiis, aut p̄ātor int̄r-
mōrī dissimulātiōnē. Abs-
tīnēō semp̄r ā contēntiō-
ne ; quae si incidērīt, m̄alo
facērē jactūrām rēt quam
āmicitiā. In cētēris ā-
go quēndām Mitīōnēm,
arrīdeo omnibūs ; sālūto
ēt rēsālūto bēnignīter.
Rēpūgno nullius ānimō.
Damnō instītūtū aut fac-
tum nullus : p̄asfēro mē
nēmīnī ; quōd vēlim tace-
rī, crēdo nēmīnī ; non

Nothing is more just.

Thus I have grown old
among my citizens, dear to all.

That is a very difficult
THING, seeing it has been said
not without reason, that he
who has no one his enemy, has
not any one his friend ; and
that envy is always the compa-
nion of happiness.

Envy uses to accompany
extraordinary happiness. Me-
diocrity is safe. And this
was my constant care, not to
procure to myself any advan-
tage by the disadvantages of
others. I thrust myself into no
PUBLIC offices, but have espe-
cially kept myself from these,
which could not be undertaken
without the offence of many.
Wherefore if a friend will re-
quire to be assisted, I befriend
him so, that I procure no ene-
my to myself on this account.
And if any difference has ari-
sen on any hand, I either soften
it by clearing MYSELF, or put
an end to it by kindness, or
suffer it to die away by taking no
notice. I abstain always from
contention ; which if it happen,
I had rather suffer the loss of
estate than friendship. In
other things I act a Mitio, I
smile upon all men ; I salute
and re-salute kindly. I oppose
no man's inclination. I con-
demn the usage or action of no
man. I prefer myself before
no person : what I would have
concealed, I trust to no body ;
I examine not into other men's

scrūtōr aliōrām arcānā, ēt si fortē nōvi quīd, nūnquā effutio. Aut tēcō de his qui non sunt prēsētes, aut lōquōr amīcē ac cīvīlītēr. Magnā pars sīmūltātūm intēr hōmīnēs nāscitur ex intempērāntiā līnguae. Nec excīto nēc ālo āliēnās sīmūltātēs. Sēd ūbicūque ōphōrtūntās dātur aut exlīnguo, aut mītīgo. His rāiōnībus hactēnūs vītāvi invīdīam, ēt ālūt bēnēvōlētīam mēōrum cīvīum.

Pa. Non sensisti *caelibātum* grāvēm?

Gl. Nīhil ūnquā quīdēm accidīt mīhi īn vītā ācērbīus mortē uxōrīs: ac optāssēm vēmēmētēr, illām consēnēscere ūnā mēcūm, ēt frūī cōmmūnībus libēris; sēd quādo vīsūm est ālītēr sūpēris, jūdīcāvī sic expēdīre māgīs utrīque; nēquē pūtāvī causam cur discrūciārēm mē īnānī luctu, præsertim cum īs nīhil prōdēssēt defūctae.

Po. Nunquam nē libīdo incēssīt rēpētēdi mātrimōnīi, præsertim cum istūd cēssāssēt fēlīcītēr?

Gl. Libīdo incēssīt, sēd duxērām uxōrem causā libērōrum; non duxī rursūs causā libērōrūm.

Po. At est mīserūm cūbāre solum tōtās noctēs.

secrets, and if by chance I know any thing, I never blab it. I either hold my tongue about these who are not present, or I speak kindly and civilly of THEM. A great part of the quarrels among men arises from the intemperance of the tongue. I neither excite nor promote other men's quarrels. But where-soever an opportunity is given, I either put an end to THEM, or soften THEM. By these means hitherto I have avoided displeasure, and preserved the goodwill of my fellow-citizens.

Did not you find a single life troublesome?

Nothing ever indeed happened to me in life more sorrowful than the death of my wife: and I could have wished earnestly, that she might grow old along with me, and enjoy our common children; but since it seemed otherwise to the Powers above, I judged it so to be better for both: neither did I think there was ANY cause why I should torment myself with vain mourning, especially since that could do no good to the deceased.

Did a desire never seize you to marry again, especially since it had fallen out luckily?

A desire seized ME; but I had married a wife for the sake of children AT THAT TIME. I did not marry again on account of THOSE children.

But it is distressing for you to lie alone whole nights.

Gl. Nihil est difficile
vōlenti. Tum cōgītā quan-
 tās commoditatēs cēlibā-
 tūs hābēāt. Quīdā dē-
 cērpunt ex omni rē, si
 quīd incōmmodi inest :
 quālis illē Cratēs vidētur
 fuisse, cūjūs titlō fertūr
 ēpigrāmmā, collīgēns mā-
 lā vitā. Istūd prōvērbi-
 ūm placēt his, “optimūm
 non nāscī.” Metrodōrus
 arrīdēt mihi māgis, decēr-
 pēns undēquāque, si quīd
 inest bonī. Nam sic vitā
 fīt dūlcior. Et ego in-
 dūxi ānimūm sic, ut odē-
 rīm vėl expētam nīhil vē-
 hēmēntēr. Itā fīt, ut, si
 quīd bonī contīngāt, non
 effērār aut insōlēscām, si
 quīd decēdāt, non admō-
 dūm crūcior.

Po. Næ tu es philō-
 sōphūs sapiēntior Thalē
 ipsō, si quīdē m pōtēs is-
 tūd.

Gl. Si quīd ægritūdī-
 nīs obōrtum est ānimō, ut
 vitā mortālium fert multā
 hūjūsmōdi, tējcio ex ānī-
 mō prōlīnūs, sīvē sīt irā
 ex offensā, sīvē quīd aliūd
 factūm indīgnē.

Po. At sunt quædām
 injūriæ quæ mōvēant stō-
 māchūm vėl placīdissīmō:
 et tālēs sunt frēquēntēr of-
 fensæ famulōrūm.

Gl. Pātior nīhil rēsī-
 dere in ānimō; si quēām
 mēdēri, mēdēor: sin mē-
 nūs, cōgīto sic, quīd prō-

Nothing is difficult to him
 that is willing. Then consider
 how great advantages a single
 life has. Some take THE IN-
 CONVENIENCE out of every
 thing, if any inconvenience be in
 it; such A PERSON that Crates
 seems to have been, under
 whose name goes an epigram,
 collecting the evils of life. That
 proverb pleases them, “it is
 best not to be born.” Metrodo-
 rus pleases me more, cutting
 from every thing THE GOOD, if
 it have any good IN IT. For
 so life becomes more pleasant.
 And I have brought MY mind
 to that, that I hate or desire
 nothing violently. So it comes
 to pass, that, if any good hap-
 pens to me, I am not elated or
 insolent; if any thing is lost,
 I am not much troubled.

Truly you are a philoso-
 pher wiser than Thales himself,
 if indeed you can do that.

If any trouble arises in
 my mind, as the life of mortals
 produces a great many things
 of this kind, I cast it out of my
 mind immediately, whether it be
 anger from any offence, or any
 thing else done unworthily.

But there are some inju-
 ries which would raise resent-
 ment even in the most mild
 person: and such are fre-
 quently the offences of ser-
 vants.

I suffer nothing to settle
 in MY mind: If I can cure IT,
 I do cure IT: but if not, I think
 thus, what will it avail me to

*dērit mē rīngī, rē hābī-
tūra nīhilō mēliūs? Quid
multis? Pāttor ūt rātio
impētrēt hoc à mē mox,
quōd tēmpūs paulo post
impētrārēt à me. Certē
est nullūs dōlōr ānimī tan-
tūs quem pāttar īrē cūbī-
tūm mēcūm.*

*Eu. Nīhil mīrūm si
tu non sēnēscīs, qui sis tā-
li ānimō.*

*Gl. Atquē ād dēo nē
rētīcēam quīd āpūd āmī-
cōs, cāvi cum primīs nē
committērēm quīd flagī-
tīz, quōd pōssēt essē prō-
brō vėl mīhi vėl mēis libē-
rīs; nām nīhil est irrēquī-
ētīus ānimō conscīo sībī
mālī. Quōd si quīd cūlpae
sūt ādmīssūm, non ēo cū-
bītum frīūsquam rēcōn-
ciliāro mē Dēō. "Convēnī-
rē bēnē cum Dēō est fōns
vērē tranquillitātis:" nam
hōmīnēq; non pōssunt nō-
cēre his magnōphērē, qui
vīvūnt sic.*

*Eu. Num, quādo mē-
tūs mortīs cruciāt īrē?*

*Gl. Nīhilō māgis quam
dīēs nātīvītātis macērāt.
Scio mōrtēndūm.* Istā sō-
licitūdo fortāssīs ādmīāt
mīhi āltquot dīēs vītā, cer-
tē pōssēt adjicēre nīhil.
Itāque commīto hanc tō-
tām cūrām Dēō. Ipse cū-
ro nīhil āltūd quam ut
vīvām bēnē, suāvītērquē.*

** Mōriēndum, resolved into necessitatem moriēdi.*

*be vexed, the thing being like-
ly to be nothing the better? What
need is THERE of many
words? I suffer reason to ob-
tain this from me presently,
which time a little after would
obtain from me: however there
is no trouble of mind so great
which I would suffer to go to
bed with me.*

*It is no wonder if you
do not grow old, who are a
MAN of such a disposition.*

*And accordingly that I
may not conceal any thing a-
mong MY friends, I have been
cautious especially not to com-
mit any crime, which might be
a scandal either to myself or my
children; for nothing is more
restless than a mind conscious
to itself of THAT WHICH IS
bad. But if any fault has
been committed, I do not go
to bed, before I reconcile my-
self to God. "To agree well
with God is the source of
true tranquillity:" for men can-
not hurt those much, who live
so.*

*Whether, at any time, does
the fear of death torment you?*

*No more than the day of
my birth troubles me. I know
that I must die. That trouble
perhaps would take away from
me some days of my life, surely
it could add nothing. Where-
fore I commit this whole care
to God. I mind nothing else
than to live well, and pleasant-
ly.*

Po. At ego senescerem *tadīō*, si dēgerem tot annos in eadēm urbē, etiamsi contingat vivere Rōmæ.

Gl. Mutatio loci quidem habet nonnihil volūptatis; vērō ut peregrinationes longinquæ addunt prudentiam fortasse, ita habent plurimum periculorum. Videtur mihi otiose totum orbem totius in geographica tabula, neque videre paulo plus in historiis, quam si volitarem viginti totos annos, ad exemplum Ulyssis, per omnes terras marisque. Habeo prædium, quod abest non plus quam duobus milibus passuum ab urbē. Ibi fit rusticus ex urbano nonnunquam. Atque recreatus ibi, redeo novus hospes in urbem: nec saluto ac salutor aliter quam si renavigassem ex insulis nuper inventis.

Eu. Non adjuvas valetudinē pharmacis?

Gl. Mihi nihil rei cum medicis. Nec incidere venam unquam, nec devoravi cataplasma, nec hausii potiones. Si quid lassitudinis oboritur, propello malum moderatione vitæ, aut rusticatione.

Eu. Nihilne tibi cum studiis?

Gl. Est; nam in his est præcipua oblectatio vi-

But I should grow old with weariness, if I would live so many years in the same city, though it should happen to me to live at Rome.

The change of place, indeed, has some pleasure; but as travelling into foreign countries gives knowledge, perhaps, it also has very much danger. I seem to myself to pass over the whole world more safely in a map, and not to see a little more in histories, than if I should rove about twenty whole years, after the example of Ulysses, over all lands and seas. I have a little estate, which is distant not more than two thousand paces from the city. There I become a countryman of a citizen sometimes. And being refreshed there, I return a new guest into the city; nor do I salute and am saluted otherwise than if I had sailed back from the islands lately discovered.

Do not you assist your health by medicines?

I have nothing to do with doctors. I have neither opened a vein at any time, nor swallowed pills, nor drunk potions. If any languor arises, I remove the evil by a moderation of diet, or living in the country.

Have you nothing to do with studies?

I have; for in these is the chief recreation of my life.

te. *Vērum oblecto, non macero mē his. Siquidem stūdeo vėl ad vóluptatē, vėl ad ūtilitatē vīe, non autē ad ostentatiōnē. A cibō aut pascor literātis fābūlis, aut adhībēo lectōrem. Nēc unquam incūmbo librīs ultrā hōram. Tum surgo, et arrēptā tēstudinē, vėl cantillo obambulāns paulisper in cūbiculō, vėl rēpēto mēcūm quōd lēgērīm; et si congēro est in prōptū, rēfēro; mox rēdēo ad librūm.*

Eu. Dic bōnā fidē, aēntis nullā incōmmōdā sēnectūtis, quae fērūntur esse plūrimā?

Gl. Somnūs est āliquoāto detērior, nēc est mēmōriā pērindē tēnāx, nēc infixēro āliquid. Libērāvī mēam fidēm, expōsūt vōbīs mēas magicās artēs, quibus ālō mēam jūvēntūēm. Nunc rēfērāt Pōlygāmus parī fidē, undē collēgērit tāntūm sēnīt.

Po. Equidēm cēlābo nīhil tam fidēs sōdālēs.

Eu. Narrābis etiā m tacitūris.

Po. Cum āgērēm Lūtētīæ, ip̄i nōstis quam non abhōrruērīm ab Epicūrō.

Eu. Sānē mēmīnīmūs, sēd arbitrābāmūr tē rēlictūrūm istōs mōrēs unā cum ādōlescēntiā Lūtētīæ.

Po. Ex mūltis quās

But I recreate, I do not torment myself with them. For I study either for pleasure, or for the convenience of life, and not for ostentation. After meat I am either entertained with learned stories, or employ a reader. Nor do I ever apply to books above an hour. Then I rise, and taking up my violin, I either play whilst I am walking a little in my chamber, or I run over by myself what I have read; and if a companion be at hand, I relate it to him; by and by I return to my book.

Tell ME, in good truth, do you perceive no inconveniences of old age, which are reported to be very many?

My sleep is somewhat worse, nor is my memory equally retentive, unless I fix any thing in it. I have discharged my promise, I have related to you my magical arts, whereby I keep up my youth. Now let Polygamus relate with the like faithfulness, how he contracted so much old age.

Truly I will conceal nothing from such faithful companions.

You will tell it likewise to those that will not speak of it.

When I lived at Paris, you yourselves know how far I was from disliking Epicurus.

Indeed we do remember, but we thought that you would relinquish these practices along with your youth at Paris.

Of many which I had a

*adāmārām illic, ābdūxi
ūnām mēcūm dōmūm, ē-
amquē grāvīdām.*

Eu. In pātērnās ædēs?

*Po. Rectā; sēd men-
tītūs ēam essē conjūgēm
cūjūsdām āmīcī mēī, qui
ventūrūs essēt mox.*

*Eu. Credīdīt pātēr
id?*

*Po. Imo olfēcīt rēm
intrā quatrīdūūm. Mox
fuērē savā jūrglā. Nēc
tāmēn tēmpērābām intē-
rīm ab cōnvīvīs, āb ālēā,
caterisque mālis artībūs.
Quīd mūltīs? Cum pātēr
non fācērēt fīnēm objūr-
gāndī, nēgāns sē vellē ālē-
rē tālēs gallīnās dōmī, et
sūbīndē mīnītāns abdīcā-
tīōnēm, vērti sōlūm, ēt dē-
mīgrāvi ālīō cūm mēā
gallīnā. Eā gēnūit mīhi
ālīquōt pullōs.*

*Gl. Undē rēs supphē-
tēbāt?*

*Po. Mātēr dābāt nōn-
nīhīl furtīm, ac prātērēā
plus sātīs ærīs āliēni con-
flātūm est.*

*Eu. Rēpēriēbāntūr tam
fatūī ūt crēdērēt tībī?*

*Po. Sunt qui crēdānt
nullīs libēntius.*

Eu. Quīd tādēm?

*Po. Tandēm cūm pā-
tēr sērīo pārārēt abdīcāti-
ōnēm, āmīcī intercēssē-
runt, ēt cōmpōsūērunt hoc
bellūm his lēgībūs, ūt dū-
cērēm uxōrēm nōstrātēm,
ēt rēphūdiārēm Gallām.*

*love for there, I carried one
with me home, and her preg-
nant.*

Into your father's house?

*Directly; but pretending
that she was the wife of a cer-
tain friend of mine, who would
come by and by FOR HER.*

Did your father believe it?

*Nay he smelt out the mat-
ter within four days. Presently
there was cruel scolding. Nor
yet did I abtain in the mean
time from feasts, from dice,
and other wicked practices.
What need is THERE of many
words? When my father would
not make an end of scolding,
denying that he would keep such
hens at his house, and now and
then threatening the disowning
of ME, I ran away, and removed
to another place with my hen.
She brought me some chickens.*

*From whom had you the
means?*

*My mother gave ME some-
thing by stealth, and besides
more than enough of debt was
contracted.*

*Were there ANY found so
foolish as to trust you?*

*There are THOSE who trust
none more willingly.*

*What at last HAPPENED
TO YOU?*

*At last, when my father in-
earnest, was preparing to disin-
herit ME, friends interceded, and
made up this difference upon
these terms, that I should mar-
ry a woman of our own country,
and divorce the French woman.*

Eu. Erāt *uxor* ?

Ho. Verbā *futuri* temporis *intercesserant* ; sed *congressus* presentis temporis *accesserāt*.

Eu. Quī *licuit* *egitū* *divertere* ab illā ?

Po. Post *rescītum* est esse *mē* Gallæ *maritū*, Gallū, *undē* *subdūxerāt* *se* *pridem*.

Eu. Hābēs *ergo* *uxōrem* *nunc* ?

P. Non, *nisi* *præter* *hanc* *octāvā*.

Eu. Octāvā ! Non *dīctus* es *Polygāmus* *sine* *augurio*. *Fortasse* *omnes* *decesserunt* *steriles*.

Po. Imo *nullā* *non* *reliquit* *aliquot* *cātulos* *domi* *mē*.

Eu. Ego *mālim* *tot* *gallinās*, *quæ* *ponerent* *ova* *mihi* *domi*. Non *tædēt* *Polygāmīæ* ?

Po. Adēo *tædēt*, *ut* *si* *hæc* *octāvā* *moreretur* *hodie*, *dūcerem* *nonā* *perendie*. Imo *hoc* *mālē* *hābēt* *mē*, *quod* *non* *licet* *hāberē* *binās* *aut* *ternās*, *cum* *unus* *gallus* *possideat* *tot* *gallinās*.

Eu. Equidē *haud* *miror*, *si* *parum* *pinguis*, *quodque* *collegeris* *tantum* *seni* : *nam* *nihil* *accelerat* *senectutem* *æque* *quam* *immortē* *atque* *intempestivæ* *compōtationēs*, *impotentēs*

Was she *your* *wife* ?

Words of the *future* time had *passed* *betwixt* us ; but a *squabble* of the *present* time had been added to them.

How *was it* *lawful* *for* you *then* to *part* *from* her ?

Afterwards it *was* *known* that my *Frenchwoman* had a *husband*, a *Frenchman*, *from* *whom* she had *withdrawn* *herself* long before.

Have you *therefore* a *wife* *now* ?

No, I *HAVE* *NOT* *ANY* *besides* the *present*, *BEING* the *eighth*.

The *eighth* ! You *were* *not* *called* *Polygamus* *without* *augury*. *Perhaps* they all *died* *barren*.

Nay *every* *one* *left* *some* *young* *ones* *in* *my* *house*.

I *had* *rather* *have* *as* *many* *hens*, that *would* *lay* *eggs* *for* *me* *at* *home*. *Are* you *not* *weary* of *marrying* *so* *often* ?

I *am* *so* *weary* of *it*, that *if* *this* *eighth* *wife* *should* *die* *to-day*, *I* *would* *marry* *a* *ninth* *the* *next* *day* *after* *to-morrow*. Nay, *this* *vexes* *me*, that *it* *is* *not* *lawful* *for* *me* *to* *have* *two* *or* *three* *wives* *at* *the* *same* *time*, *when* *one* *cock* *has* *so* *many* *hens*.

Truly *I* *do* *not* *wonder* *if* you *are* *not* *fat*, and that *you* *have* *contracted* *so* *much* *of* *old* *age* : *for* *nothing* *hastens* *old* *age* *so* *much* *as* *excessive* *and* *unseasonable* *drinking* *clubs*, *extravagant* *love* *of*

amōrēs mūltērūm, et immodērāta salacitās. Sēd quis alit familiām?

Po. Mediocris rēs accessit ex obitū parentūm, et laborātūr gnāvitēr manibūs.

Eu. Descivisti, igitūr, à lītēris.

Po. Planē ab equis, quod aiunt, ad asinōs; ex heptatechnō factūs faber mōnōtechnūs.

Eu. Miser!

Po. Nunquam vixi salubē ultrā decem diēs, semperquē novā nuptā expulsi vītērem lūctūm. Habētis summā vitæ mēx bonā fidē. Atquē utinam Pamphirus narrēt nobis quōquē fabulā suæ vitæ, qui portat etātem bellē satīe. Nam, ni fallor, est grandior mē duobūs aut tribūs annis.

Pa. Dicām equidēm, si vobis vacat audirē talē somnium.

Eu. Imō eris volūptās audirē.

Pa. Ubī redīssēm domūm, statim senex pater cepit urgērē mē, ut amplectērer aliquod gēnūs vitæ, undē nonnihil quæstūs accēderet rei familiāri: at post longā consultiatiōnē negōtiatio placuit.

Po. Miror hoc gēnūs vitæ arrisissē pōtissimūm.

Pa. Erām naturā sitiēns cognoscēdi novās

women, and immoderate wantonness. But who maintains your family?

A small estate came to me by the death of my parents; and I work diligently with my hands.

Have you deserted, then, from letters?

Altogether from horses, as they say, to asses; of a man of seven arts I have become a tradesman of only one trade.

Poor man!

I never lived a single man above ten days, and always a new married wife expelled my old sorrow. You have the sum of my life in good truth. And I wish Pamphirus would tell us too the story of his life, who bears his age well enough. For, unless I am mistaken, he is elder than I by two or three years.

I will tell you indeed, if you are at leisure to hear such a dream.

Nay it will be a pleasure to hear it.

When I had returned home, immediately my aged father began to urge me to embrace some way of life, whereby something of increase might be added to our estate: and after long consultation, merchandise pleased me.

I wonder that this kind of life pleased you best.

I was naturally excessively fond to know new things,

rēs, variās rēgiōnēs, urbēs, linguās, ac mōrēs hōmīnū. Nēgōtiatio vidēbātūr maxīmē appōsitā ad id: ex quibūs rēbūs et prūdētiā nāscitūr.

Po. Sēd misēra, vidēllcēt, quæ sūt ēmēnda, plerūmqūē, māgnīs mālīs.

Pa. Sic est. Itāquē pātēr nūmērāvīt sātīs āmplām sōrtēm, ut auspiciārēr nēgōtiatiōnēm. Simulquē uxor cūm māgnā dōtē ambiēbātūr, sēd ēā formā, quæ pōtērāt commēndārē, et indōtātā.

Eu. Succēssīt?

Pa. Imo pītūsquām rēdīrēm dōmām, et sors, et ūsūrā pēssīt.

Eu. Naufrāgiō fōrtūssē.

Pa. Plānē naufrāgiō, nām impēgimūs in scōpūlūm pērīcūlōsiōrem quāvis Maleā.

Eu. In quō mārī occurrīt istē scōpūlūs? Aut quōd nōmēn hābēt?

Pa. Non pōssūm dīcērē mārē; sēd scōpūlūs est infāmis exītiīs multōrum. Latīnē dīcītūr Aleā; quōmōdō vōs Grēcī nōmīnētīs nēscīo.

Eu. O tē stultūm!

Pa. Imo pātēr stultior, qui crēdērēt tantām sūmmām adōlescēntī.

various countries, cities, languages, and manners of men. Merchandise seemed the best adapted to that purpose; from which things and skill it originates.

But miserable SKILL, namely, that is to be purchased, generally, with great misfortunes.

So it is. Wherefore MY father paid ME a pretty large portion OF HIS ESTATE, that I might begin merchandise. And at the same time a wife with a great fortune was courted, but of that beauty, which might recommend HER even without a fortune.

Did it succeed?

Nay, before I returned home, both the principal and interest were lost.

By shipwreck, perhaps.

Evidently by shipwreck, for we struck upon a rock more dangerous than any Malea.

In what sea appears that rock? or what name has it?

I cannot tell the sea; but the rock is infamous for the ruins of many. In Latin it is called Alea; how you Greeks would name it I know not.

O you foolish man!

Nay my father was more foolish, who trusted so great a sum to a young man.

Gl. Quid factum est deinde?

Pa. Nihil est factum, sed capsi cogitare de suspendiō.

Gl. Erāt pater adēo implacabilis? Nam res potest sarciri, et veniā datur ubique Protopirō: multo magis debebatur Pampirō.

Pa. Sec interim miser excidi ab uxore. Nam parentes puellae simul atque cognoverunt haec auspiciā, renūciarunt affinitatē; et amābam perditissime.

Gl. Misere me tu. Sed interim quid consilii tentatum est?

Pa. Id quod solēt in desperatis rebus. Pater abdicabat, res perierat, uxor perierat. Quid plurā? Deliberabam serio mecum, an suspenderem me, an conjicerem memet aliquo in monasterium.

Eu. Crudēle consilium. Scio utrum elegēris, mitius genus mortis.

Pa. Imo quod visum est mihi tum crudelius, adēo totius displicebam mihi.

Gl. Atqui complures deiciunt se eo, ut vivant suavius.

Pa. Corraso viaticō,

What was done then?

Nothing was done, but I began to think of hanging MYSELF.

Was your father so implacable? For a dispute can be made up, and pardon is granted every where to a person who makes the first trial; much more was it due to one who makes every trial.

In the mean time, poor wretch, I was disappointed of my wife. For the parents of the girl, as soon as they came to know these omens OF MY CONDUCT, renounced affinity WITH ME; and I loved HER most desperately.

I pity you: but in the mean time what course was tried?

That which is usual in desperate cases. My father discarded ME, my substance was gone, my wife was gone. What need is THERE of more words? I deliberated seriously with myself, whether I should hang myself, or put myself somewhere into a monastery.

A cruel resolution. I know which you chose, the milder kind of death.

Nay what seemed to me at that time a more cruel, so entirely was I displeased at myself.

But a great many put themselves in there, that they may live more comfortably.

Having scraped together

subdūxi mē furtīm prōcūl
à patriā.

Gl. Quō tādēm ?

Pa. In Hibērniam.
*Illīc factus sum canonicus
ex hōrūm gēnērē, qui
sunt līnēi extīmē, lānēi
intīmē.*

Gl. Hībērnāstī īgī-
tūr āpūd Hibērnōs ?

Pa. Non. Sēd vērsā-
tūs āpūd hōs dūōs mēnsēs,
nāvīgāvī in Scōtiam.

Gl. Quid offēndit tē
āpūd illōs ?

Pa. Nihīl, nēst quōd
illūd instītūtūm vīdēbātūr
mīttīs mīhi, quām quī
prō mēritīs ejūs ērāt dīg-
nūs non ūnō sūspēndiō.

Eu. Quid fēcisti in
Scōtiā ?

Pa. Illīc ex līnēo fāc-
tūs sūm pellīcēus āpūd
Carthūsīos.

Eu. Hōmīnēs plānē
mōrtuōs mūndō.

Pa. Itā vīsūm est mī-
hi cūm audīrēm illōs cā-
nētēs.

Gl. Quid ! mōrtuī
cānūt etiām ? Quōt mēn-
sēs ēgīsti āpūd illōs Scō-
tōs ?

Pa. Prōpēmōdūm sex.

Gl. O cōstāntiām !

Eu. Quid offēndit il-
lūc ?

Pa. Quā vītā vīsā
est mīhi sēgnīs ēt dēlicā-
tā ; deīndē rēpērī mūltōs
illīc cērēbrī non ādmōdum

*money for my journey, I with-
drew myself privately to a great
distance from my country.*

Whither I pray ?

*To Ireland. There I was
made a canon of their kind,
who are linen without, AND
woolen within.*

*Did you winter then a-
mongst the Irish ?*

*I DID not. But having
been present with them two
months, I sailed for Scotland.*

*What offended you among
them ?*

*Nothing, but that the con-
stitution seemed more mild to
me than IT WOULD SEEM TO A
PERSON, who for his faults was
worthy not of a single hanging.*

*What did you do in Scot-
land ?*

*There of a linen man I
became a leathern among the
Carthusians.*

*Men plainly dead to the
world.*

*So it appeared to me when
I heard them singing.*

*What ! do the dead sing
too ? how many months did you
spend with those Scots ?*

Almost six.

O WHAT steadiness !

What offended you there ?

*Because THEIR life seem-
ed to me lazy and nice ; then I
found many there of a brain
not very sound, because of*
O

sānī, ōb sōlītūdīnēm; ūt
arbitrōr. Mīhi ērāt pā-
rūm cērēbrī; vērēbār nē
tōtūm pērīrēt.

Po. Quō dēvōlāsti
deīndē?

Pa. In Galliam. Rē-
pērī illīc quōsdām tōtōs
pullāiōs, ex īnstitūtō dīvi
Bēnēdictī, qui testantūr cō-
lōrē vēstīs sē lūgērē īn
hoc mūdō; ēt īntēr hōs,
qui prō summā vēstē fēr-
rent cilīcium sīmīlē rēli.

Gl. O grāvēm macē-
rātīōnēm cōrpōrīs?

Pa. Hic ēgi undēcym
mensēs.

Eu. Quid obstātīt quō
mīnūs mānērēs illīc pēr-
pētūo?

Pa. Quā illīc rēpērī
plūs cērēmōnīārūm quā
vērē pīetātīs. Prætērēā
audīērām essē quōsdām
multō sānctīōrēs hīs quōs
Bērnārdūs rēvōcāssēt ād
sēvērīōrēm disciplīnām,
pullā vēstē mūtātā īn cān-
dīdām: āpūd hōs vīxi dē-
cēm mēnsēs.

Eu. Quid offēdēbāt
hīc?

Pa. Nīhīl ādmōdūm;
nām rēpērī hōs sōdālēs
cōmmōdōs sātīs. Sēd
Grēcūm prōvērbiūm mō-
vēbāt mē. Itāquē dēcrē-
tūm ērāt aut non essē mō-
nāchūm, aut esse mōnā-
chūm īnsīgnīter. Accē-
pērām essē quōsdām Bri-

THEIR solitary living, as I
imagine. I had but little brain;
AND I was afraid lest it should
all be lost.

Whither did you fly after
that?

Into France. I found
there some all in black, of the
order of St. Benedict, who tes-
tify by the colour of THEIR coat,
that they mourn in this world;
and among these I FOUND
SOME, who for THEIR upper
garment wore hair-cloth like a
net.

O grievous mortification
of the body!

Here I spent eleven
months.

What hindered you from
staying there always?

Because there I found
more ceremonies than real pie-
ty. Besides I had heard that
there were some much more
holy than these whom Bernard
had reclaimed to a more severe
discipline, the black garment
being changed into a white:
with these I lived ten months.

What offended you here?

Nothing very much; for I
found these as companions good
enough. But the Greek pro-
verb moved me. Wherefore I
was resolved either not to be a
monk, or to be a monk of note.
I had heard that there were
some Brigidenians, THAT IS,
PRIESTS OF THE ORDER OF

*gidēnsēs, hōmīnēs plānē
cōlēstēs. Contūlī mē ad
hos.*

Eu. Quōt mēnsēs ē-
gīstī illīc ?

Pa. Bīdūūm, nēc īd
sānē tōtūm.

Gl. Displīcūīt hoc gē-
nūs vītæ usque adēo ?

Pa. Non rēcīpīunt nī-
sī qui obstringāt sē mox
prōfessīōnī. At ēgo non-
dūm adēo insānīcībām ūt
frabērēm mē facilē cā-
pīstrō, quōd nūnquām lī-
cērēt excūtērē. Et quō-
tītēs audīebām vīrgīnēs
cānētēs, uxōr ērēptā crū-
cīābāt ānīmūm.

Gl. Quīd deīndē ?

Pa. Anīmūs ārdēbāt
āmōrē sāncītmōnīæ. Tān-
dēm ōbāmūlāns īncīdī īn
quōsdām prāfērētēs crū-
cēm. Hoc sīgnūm ārrīsīt
mīhi prōtīnus, sēd vārīetās
rēmōrābātūr ēlēctīōnēm.
Alīī gēstābānt albām, ālīī
rubrām, ālīī vīrīdēm, ālīī
vērsīcōlōrēm, ālīī sīmplī-
cēm, ālīī dūplīcēm. Ego,
nē rēlīnquērēm quīd īn-
tēntātūm, gēssī fērmē
omnēs fōrmās. Vērūm
compērī ipsā rē, essē lon-
gē āllūd circumfērrē crū-
cēm īn pālīō seu tunīcā,
quām īn cōrdē. Tāndēm
fēssūs īnquīrēdo, cōgītā-
bām sic mēcūm, ūt assē-
quār omnēm sāncītmōnīam
sēmēl, pētām sāncīām tēr-
rām, āc rēdībo dōmūm ō-
nūstūs sāncītmōnīā.

ST. BRIDGET, men truly cele-
stial. I betook myself to these.

How many months did you
spend there ?

The space of two days,
nor that indeed entire.

Did this kind of life dis-
please you so much ?

They do not admit ANY,
but ONE, who would bind him-
self immediately to the pro-
fession. But I was not yet so
mad that I would put myself
easily into a noose, which I could
never be permitted to shake off.
And as often as I heard the nuns
singing, MY wife snatched FROM
ME afflicted my mind.

What did you do then ?

My mind was inflamed
with the love of holiness. At
last as I was walking about, I
lighted upon some carrying a
cross before THEM. This badge
pleased me immediately, but
the variety retarded MY choice.
Some were carrying a white
ONE, some a red, some a green,
some a parti-coloured, some
a single, AND some a double
ONE. I, that I might not leave
any thing untried, wore almost
all the kinds. But I found by
the thing itself, that it is quite
another thing to carry about a
cross on a gown or a tunick,
than on the heart. At last be-
ing weary with inquiring, I
thought thus with myself, that
I may attain to all holiness at
once, I will go to the Holy Land,
and return home loaded with
holiness.

Po. Nūm prōfēctūs
ēs ēo?

Pa. Māxīmē.

Po. Undē *suphētēbāt*
viātīcūm?

Pa. Dēmīrōr *totūd*
vēnīrē tibi in mēntēm
nunc dēnīquē ūt rōgārēs,
ac te non pīrcōncīātum fu-
issē multo āntē. Sēd nō-
stī prōvērbiūm, quavis
tērrā ālīt artīficēm.

Gl. Quam artēm cīr-
cūmfērēbās?

Pa. Chīrōmāntīcām.

Gl. Ubī dīdīcērās ē-
ām?

Pa. Quīd rēfert?

Gl. Quō prācēptōrē?

Pa. Eo qui dōcēt nē-
hīl non, vētrē. Prādī-
cēbām prāterītā, prāsēn-
tīā, ēt fūtūrā.

Gl. Et scīēbās?

Pa. Nīhīl mīnūs; sēd
dīvīnābām audāctēr, īd-
quē tūto, vīdēlīcēt, prētīō
accēptō priūs.

Po. Pōtērāt tām rīdī-
cūlā ārs ālērē tē?

Pa. Pōtērāt, ēt quī-
dēm cūm dūōbūs fāmīlīs;
tāntūm fātūōrūm ēt fā-
tūārūm est ūbīquē. At-
tāmēn cum ādīrēm Hiērō-
sōlīmām, addīdērām mē in
cōmītātūm cūjūs dām māg-
nātīs, prādīvītīs, qui nā-
tūs ānnōs sēptuāgīnta, nē-
gābat se mōritūrum equō
ānīmō, nēst ādīssēt Hiē-
rōsōlīmām priūs.

Eu. Et rēlīquērāt
uxōrēm dōmī?

Whether did you take a
journey *thither*?

Yes.

Whence *had* you money
for the journey?

I wonder *that* it comes
into your mind *now* at last to
ask ME, and THAT YOU *did not*
ask THAT long before. But you
know the proverb, any country
maintains an artist.

What *art* did you carry
about WITH you?

The chiromantic.

Where *had* you learned it?

What does THAT signify?

Under what master?

That *who* teaches *every*
thing, the belly. I *foretold*
things past, *present*, and to
come.

And *did* you know THESE?

Nothing *less*; but I *guess-*
ed boldly, and *that* safely, *that*
is, my fee *being* received first.

Could so ridiculous a call-
ing maintain you?

It could, and indeed *with*
two *servants*; so many foolish
men and foolish women are *ev-*
ery where. Yet when I went to
Jerusalem, I joined *myself* to
the company of a certain great
man, *very rich*, who *being* *se-*
venty years old, denied *that* he
would die, *with* a contented
mind, *unless* he should have
gone to Jerusalem first.

And *had* he left a wife be-
hind at home?

Pa. Atque *sex* liberōs
etiam.

Eu. O senēm impiē
pium! Atque rediisti il-
linc sanctūs?

Pa. Vis fātēār vē-
rūm? Aliquātidē detērior
quā īvērām.

Eu. Sic, ut audio, ā-
mōr religiōnis est excūs-
sus.

Pa. Imo māgis incān-
dūit. Itaque, reversūs in
Italiām, addixi mē militā-
tū.

Eu. Itanē venābārīs
religiōnēm in bellō? Quō
quid pōtēst esse scēlērā-
tūs?

Pa. Erāt sanctā militā-
tū.

Eu. Fortāssis in Tur-
cās?

Pa. Imo quoddām
sanctiūs, ut prādicābānt
tūm.

Eu. Quīdnām?

Pa. Juliūs secūndūs
belligērābāt adversūs Gal-
lōs. Porro expēriētiā
multārum rerū etiā
cōmmēndābāt militiām
mīhi.

Eu. Multārūm, sed
mālārūm.

Pa. Itā compēri pōst.
Et tāmēn vixi dūriūs hic
quā in monāstēriis.

Eu. Quīd tūm pōstcā?

Pa. Jam ānimūs cē-
pit vacillāre, utrūm redi-

Ay, and *six* children too.

O old man *impiously* pi-
ous! And did you return
thence holy?

Would you have me con-
fess the truth? I RETURNED
somewhat worse than I had gone.

Thus, as I hear, *your love*
of religion was expelled.

Nay, it was more inflamed.
Wherefore, returning into Ita-
ly, I applied myself to war.

Ay, did you hunt for reli-
gion in war? Than which
what can be more wicked?

BUT it was a *holy* war.

Perhaps against the
Turks?

Nay, something more holy,
as they said then.

What?

Julius the second waged
war against the French. More-
over the experience of many
things likewise recommended
war to me.

Of many, UNDOUBTEDLY,
but wicked THINGS.

So I found afterwards.
And yet I lived with more dif-
ficulty here than in the monas-
teries.

What then did you do af-
terwards?

Now my mind began to
waver, whether I would return

rēm ad nēgōtiātiōnem in-
tērmīssām, an pērsēquē-
rēr rēligiōnēm fugiētēm.
Intērīm vēnīt in mēntēm
pōssē cōnjūngī.

Eu. Quid? ut essēs
sīmūl et nēgōtiātōr et mō-
nachūs?

Pa. Quidnī? Nihil
rēligiōsūs ordinibūs mēn-
dicāntium; et tāmēn nē-
hīl sīmīlius nēgōtiātiōni;
vōlītānt pēr omnēs tērrās
et mārīā; vidēt multā,
audīunt multā, penētrānt
in omnēs dōmōs, plēbēiō-
rūm, nobīlīūm, atquē rē-
gūm.

Eu. At non caupō-
nāntūr.

Pa. Sæpē fēlīciūs nō-
bīs.

Eu. Quod gēnūs ex
his dēlēgīsti?

Pa. Expērtūs sūm
omnēs fōrmās.

Eu. Nullā plācūit?

Pa. Imo omnēs pēr-
plācūērānt, si licūissēt
nēgōtiārī stātīm. Vērūm
pērpēndēbām sudandūm
mīhi diū in chōrō priūs-
quām nēgōtiātiō crēdērē-
tūr mīhi. Jamquē capī
cōgītāre dē vēnandā abbā-
tiā, Sēd prīmūm hēic Dī-
ānā non fāvēt omnībus, et
vēnātiō est sæpē longā.
Itāquē octo annīs consūm-
pītīs in hunc mōdūm, cum
mōs patrīs essēt nūnti-
atā, rēvērsūs dōmūm, ex

to merchandise WHICH HAD
BEEN relinquished, or pursue
religion flying FROM ME. In
the mean time it came into my
mind THAT THEY might be
joined together.

What? that you might be
at the same time both a mer-
chant and a monk?

Why not? Nothing is
more religious than the orders
of the mendicants; and yet
nothing is more like merchan-
dise; they rove through all
lands and seas; they see many
things, they hear many things,
they enter into all houses;
THOSE of plebeians, noblemen,
and kings.

But they do not keep public
houses.

YES, THEY DO, AND often-
times more successfully than we.

What sort of these did
you choose?

I tried all sorts.

Did none please you?

Nay THEY all had pleased
ME very well, if I could have
traded immediately. But I
considered that I must sweat a
long time in the company, be-
fore the business of traffic
would be trusted to me. And
now I began to think of hunt-
ing after an abbot's place.
But in the first place here Dia-
na does not favour all men, and
the hunting is often long.
Therefore eight years being
spent after this manner, when
the death of my father had been

consiliō māt̄ris duxi uxō-
rēm, ēt rēdīt̄ ad vētērēm
nēgōt̄iāt̄iōnēm.

Gl. Dic mīhi, cūm
sūmērēs sūbīndē nōvām
vēstēm, ac trānsfōrmārē-
rēs vēlūt īn ālīud ānīmāl,
quī pōtūt̄isī sērvāre dēcō-
rūm?

Pa. Quī mīnūs quām
hī, quī īn ēādēm fābūlā
āgūnt vārīās pērsōnās?

Eu. Dic nōbīs bōnā
fīdē, quī expērtūs ēs nul-
lūm nō gēnūs vītæ, quīd
prōbās maxīmē omnīūm?

Pa. Omnīā nō con-
grūnt omnībūs: nullūm
ārrīdēt mīhi māgīs quām
hoc quōd sēcūtūs sūm.

Eu. Tāmēn nēgōt̄iatio
hābēt multā īncōmmōdā.

Pa. Sic est. Sēd quān-
do nullūm gēnūs vītæ cā-
rēt omnībūs īncōmmōdīs,
ōrno hanc Spartām quam
nāctus sūm. Vērūm nunc
Eusēbiūs sūp̄hērēt, quī nō
grāvābītūr exphlīcārē ālī-
quām scēnam sūæ vītæ.

Eu. Imo īdīām fābū-
lām, si vīdētūr, nām nō
hābēt multōs āctūs.

Gl. Erīt māgnōphērē
grātūm.

Eu. Ubī rēdīt̄essēm īn
pātrīām, dēlibērāvī āpūd
mē āpnūm quōdnām gē-
nūs vītæ vellēm amplēctī:
sīmūlquē exphlōrāvī mēip-
sūm, ād quōd gēnūs ēssēm
propēnsūs aut īdōnēūs.

announced, having returned
home, by the advice of my mo-
ther, I married a wife, and re-
turned to the old employment.

Tell me, when you took
now and then a new garment,
and were changed, as it were,
into another creature, how could
you preserve decorum?

How SHOULD I PRESERVE IT
less than these, who in the same
play act various characters?

Do you tell us now in good
truth, who have tried every
kind of life, which do you ap-
prove most of all?

All things do not agree
with all men: None pleases me
more than this which I have
followed.

Yet merchandise has many
inconveniences.

So it is. But seeing no
kind of life is void of all incon-
veniences, I mind this province
which I have got. But now
Eusebius remains, who will not
think it hard to unfold some
scene of his life.

Nay the whole play, if it
seems good, for it has not ma-
ny acts.

It will be very pleasing to
us.

When I had returned in-
to my own country, I delibe-
rated with myself a year what
kind of life I would embrace.
And at the same time I ex-
amined myself, for what kind
I was inclined or fit. In the

Intērim præbendā est oblatā, quā vocānt, sātīs op̄tīmī prōvēntūs. Accēptū.

Gl. Hoc gēnūs vitæ vūlgo malē audit.

Eu. Vidētūr mīhi exoptāndū sātīs, ut hūmānæ rēs sūnt. An pūtātis esse mēdiocrēm fēlicitatē, tōt cōmmodā dārī sūbitō vclūt ē cælō, dignitātē. hōnētās ædēs, bēnēquē instructās, sātīs amplōs annuos rēditūs, hōnōrificūm sōcietatē, deīndē tēplūm, ubī, si libeāt, vacēs religiōni?

Pa. Illic luxūs offēndebāt mē, et infāmiā concubīnarum, tūm quōd plerique ejūs gēneris odērūt lītērās.

Eu. Ego non spēcto quīd alīī agūnt, sed quīd est agēndū mīhi; et adjūngo mē mēliōribūs, si non possūm reddere alīīs mēliōrēs.

Po. Vixistī pērpētuo in istō gēnere?

Eu. Pērpētuo, nēsi quōd egī quātūor annōs primū Patāvī.

Po. Quā mōbrēm?

Eu. Partītus sūm hōs annōs itā, ut dārēm sēsquilānnūm studiō mēdicinæ, reliquū tēpūs theolōgiæ.

Po. Cur id?

Eu. Quō mēliūs mō-

mean time a prebend was offered me, as they call it, of a pretty rich income. I accepted it.

This sort of life commonly goes under a bad name.

It seems to me desirable enough, as human affairs are. Do you think it is a small happiness, that so many advantages should be given a man on a sudden as it were from heaven, honour, a handsome house and well furnished, sufficiently large yearly incomes, honourable company, and then a church, where, if you have a mind, you may attend upon divine worship?

There luxury offended me, and the infamy of concubines, and also that most men of that way hate learning.

I do not mind what others do, but what is to be done by myself; and I join myself to better people, if I cannot make others better.

Have you lived always in that way?

Always, only that I spent four years first at Patavium.

What for?

I divided those years so, that I gave a year and a half to the study of physic, the rest of my time to divinity.

Why did you do that?

That I might the better

*dērārēr ēt ānīmūm ēt cōr-
pūs, ēt nōnnūnquām cōn-
sūlērēm āmicīs. Nām ēt
cōncīōnōr nōnnūnquām
prō mēā sāpiētīā. Sic
hāctēnūs vīxī trānquillē
sātīs, cōntētūs unīcō sā-
cērdōtīō, nēc āmbīēns
quīdquām prætērēā, rēcū-
sātūrūs, ēt iām si offērātūr.*

*Pa. Utinām licērēt
discērē, quīd cætērī nōstrī
sōdālēs āgānt, quībūscūm
vīxīmūs fāmiliārītēr.*

*Eu. Pōssūm cōmmē-
mōrārē quaedām dē nōn-
nūllīs; sēd vidēo nōs non
ābēssē prōcūl ā cīvitatē;
quārē, sī vidētūr, convēn-
tēmūs In Idēm dīvērsōrī-
ūm. Ibī pēr dīctum cōn-
fērēmūs dē cætērīs affā-
tīm.*

*HUGITIO, aurīgā.
Undē nāctūs ēs tām misē-
rām sārčinām, luscē?*

*HENRICUS, aurīgā.
Imō, quō dēfērs istūd lū-
pānār, ganēō?*

*Hug. Dēbūērās ef-
fūndērē istōs frīgīdōs sē-
nēs ālicūbi In ūrticētūm,
ūt cālēsērēt.*

*Hen. Imo tū cūrā
istūm grēgēm, ut prācīpī-
tēs ālicūbi In prōfūdām
lāmām, ut rēfrīgērētūr,
nām cālēt plūs sātīs.*

*Hug. Non sōlēo prae-
cīptārē mēām sārčinām.*

*manage both mind and body,
and sometimes assist my
friends. For I preach also
sometimes according to my
knowledge. So thus far I have
lived quietly enough, content
with one living, and not ambi-
tiously seeking after any thing be-
sides, AND would refuse IT, even
if IT should be offered TO ME.*

*I wish we could learn
what the rest of our compa-
nions are doing, with whom we
have lived familiarly.*

*I can relate some things
about some of THEM; but I see
that we are not far from the
city; wherefore, if it seems
proper, we will meet at the
same inn. There at our lei-
sure we will converse about
other things fully.*

*HUGH, a coachman.
Where have you gotten so mise-
rable a luggage, you blinkard?*

*HENRY, ANOTHER coach-
man. Nay, whither are you
carrying that bawdy company,
you rake?*

*Hugh. You should have
thrown out those frigid old fel-
lows somewhere into a bed of net-
tles, that they might be warmed.*

*Hen. Nay do you take care
of that company, to overset
THEM somewhere into a deep
bog, that they may be cooled,
for they are more warm than
enough.*

*Hug. I do not use to over-
set my load.*

Hen. Non! *Atqui vidi te nuper dejectis sex Carthusiensibus in cœnum sic, ut emergèrent nigri, pro candidis. Tu interim ridebas, quasi res bene gestā.*

Hug. Nec injuria: *omnes dormiebant, et addebant multum pondus currui meo.*

Hen. At mei senes *sublevārent meum currum egregie, garrientes perpétuo per totum iter. Nunquam vidi meliores.*

Hug. Tamen non solas delectari talibus.

Hen. Sed hi sunt boni seniculi.

Hug. Qui scis?

Hen. Quia bibi per eos iter per viam insignitā bonā cerevisiā.

Hug. Ha, ha, he. Sic sunt boni tibi.

Hen. You don't! *But I saw that you lately had thrown down six Carthusians into the dirt in such a manner, that they came out black, instead of white. You in the mean time laughed, as if the thing HAD BEEN well done.*

Hug. And not without reason: *THEY were all sleeping, and added much weight to my coach.*

Hen. But my old men *have lightened my coach admirably, chattering continually during the whole journey. I never saw better.*

Hug. Yet you are not accustomed to be pleased with such PASSENGERS.

Hen. But these are kind old gentlemen.

How do you know?

Because I drank by means of them thrice on the road remarkably good ale.

Ha, ha, he. So they are kind to you.

FINIS.

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